BAPTIST LEADER

THE MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

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CONTENTS

Special Articles PAGE

In New York's Bit of China ..... *R. Alfred Hassler* 6
The Evangelism of Youth ..... *H. M. Wyrick* 8
The Children's Choir ..... *Nan F. Heflin* 10
World Fellowship in Christ ..... *Stephen Corey* 12
How to Secure Help from Field Workers ..... *Ray J. Marmelink* 16
Motion Pictures for Recreation and Education ..... *Paul H. Vieth* 17
An Appeal to Loyalty ..... *Clive McGuire* 18

Children's Leader

An Atmosphere of Worship ..... *Edith A. Loose* 19
Stewardship Education in the Children's Division .... *Dorothy W. Pease* 20
This Is How We Did It: Arranging a Worship Center 21
February in the Nursery Department ..... *Hazel W. Birnbaum* 23
Creating Interest in the Cradle Roll ..... *Alma Jones* 24
February Experiences with Beginners ..... *Elizabeth McE. Shields* 25
Making the Best Use of Our Teaching Materials .... *Lena Weisenfelder* 26
A Valentine for the Sexton ..... *Helen Whitefield* 26
Prayer (Poem) ..... *Lela Susan Wright* 27
New Books for Children 27
As the Primary Children Worship ..... *Jemima Jordon* 27
Happy Birthdays ..... *Bertha C. Anderson* 28
An Experience in International Fellowship ..... *Edith B. Warren* 29
Junior Worship Services ..... *Belle Chapman Morrill* 29
The Junior Society (Helps for the Leader)
He Came to Serve ..... *Margaret M. Clemens* 31

Young People's Leader

Step by Step in Project Teaching ..... *Erwin L. Shaver* 33
Give Every Pupil Something to Do ..... *Ross L. Holman* 36
Emotion and Dramatics ..... *Frances Caldwell Durland* 37
The Young People's Meeting
Baptists Go to Press 39
Liberty and Justice for All ..... *Marjorie Penney* 40
Neither Jew Nor Greek ..... *Marjorie Penney* 41
Christians Keep on Learning ..... *Newton C. Fetter* 42
Daily Devotions That Help ..... *Harriet Vaughan* 43
Minutes to Invest ..... *Ruth Frerichs Senter* 44
To Help You in Your Meetings 45

Adult Leader

One Teacher's Influence ..... *Wouter Van Garrett* 46
Are You Missing Something? 47
International Sunday School Lessons:
Feb. 4. Holding Life Sacred 48
Feb. 11. The Perils of Rejecting Christ 52
Feb. 18. Good Citizens and Good Neighbors 56
Feb. 25. Stewards in the Kingdom 60

This Month

■ When Christians no longer sing, gladly and joyously, can it be a sign that doubts and fears have replaced triumphant faith? The great Christian hymns were written to express high aspirations and holy emotions. Christ gives his people reason for thanksgiving and praise through song. Congregational singing creates a Fellowship of Song that every church might well make its constant objective—"singing with grace in your hearts to the Lord."

■ But what is the character—nature and content of the songs that the children of America sing today? It is easy to teach them songs, words and tunes. They sing the songs that they hear, that are taught them. Is it important *what* your children and young people sing? Shall it be left to the radio to teach our children all they are to know about songs and singing?

■ "The Children's Choir" (page 10) is a practical article that opens wide the door of opportunity to those of us who really care what and how our children learn to sing.

■ "World Fellowship in Christ" (page 12) offers something more than a wistful hope. It tells that there is a way out of the world's present maze of madness. You will wish to ponder this article. Is it wisdom or insanity that builds more and greater battleships? Fellowship in Christ has no need of these.

Next Month

■ 1840 to 1940. A Century of Kingdom Building! America without the heroic colporter-missionary might not have been the land of freedom, with a Protestant church in every village and a Sunday school at every crossroad. The story of the colporters, "taking the frontier with them," staking off claims for Christianity and Democracy, will hold and inspire you.

■ Speaking of leadership plans and methods, BAPTIST LEADER gathers them up and passes them on to you, every page packed to the limit of space—to lighten your tasks and lengthen your service.

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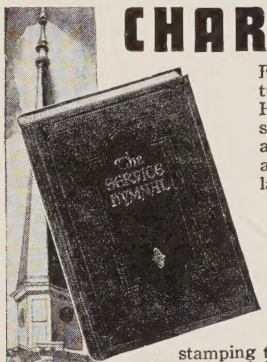

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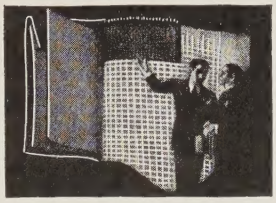

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OF INTEREST TO BAPTISTS

■ A new chapel car was recently placed in service in Utah by The American Baptist Home Mission Society and The American Baptist Publication Society. Rev. W. E. Parks, who has been a colporter-missionary for the past ten years, is in charge of the new car. He visits regularly seven different preaching points from his headquarters at Moab, but his work practically covers the entire state of Utah. Last year he conducted five vacation church schools and reached hundreds of people through his widespread services.

■ The European nations involved in the present war include among their citizens over a million and a quarter members of Baptist churches. Another quarter million live in lands fringing these countries. For these also the normal routine of life is interrupted, and they fear they may be involved at any hour.

■ Concerning the welfare of Baptists in Spain, Dr. Rushbrooke, President of the Baptist World Alliance, reports that there is no available evidence to support the rumor that the government intends to suppress the religious liberty of non-Romanists. Dr. Rushbrooke is watching developments. General Franco has given definite pledges that all Christian communions shall enjoy full religious freedom.

■ The Centenary of the opening of Baptist work in Denmark was celebrated last October. Many non-Baptists expressed appreciation of the work accomplished by Köbner, Mönster and other pioneer Baptists. It was freely acknowledged that the tolerant laws of today were secured mainly as a result of their sufferings. Representatives of the State Church (Evangelical Lutheran) and the government and of leading newspapers have freely expressed their gratitude to the Baptists for their courageous struggle and their remarkable religious activity in fields where the Established Church was neglecting its opportunity and its duty.

■ Under the leadership of Rev. Raymond W. Cooper, the Immanuel Baptist Church, Omaha, Nebraska, has maintained a free medical and dental clinic during the past two years. It has been serving hundreds who cannot afford to pay for such help. Patients are not even questioned as to their financial condition or ability to pay, but many insist upon paying something. In this way the church seeks to imitate Jesus in meeting human needs, and it has found physical ministrations a means of opening the way for a spiritual ministry to many persons. Mr. Cooper recently accepted a pastorate in Reading, Mass.

■ Members of the senior classes of six eastern theological institutions have expressed appreciation of the opportunity to attend the Baptist Leadership Seminar for Seminary Seniors, held in New York, December 1-4, 1939. They especially enjoyed personal contacts with many leaders of the national boards and societies of the Northern Baptist Convention. All are now much better prepared to co-operate in the work of the convention because of the inspiration and information received there. Schools represented are: Andover Newton Theological School, Crozer Theological Seminary, Gordon College of Theology and Missions, The Baptist Institute for Christian Workers, The Colgate-Rochester Divinity School and The Eastern Baptist Theological Seminary.

A similar Baptist Leadership Seminar was held in Chicago, December 7-9, with many of the same denominational leaders who attended the New York seminar. Represented here were: Baptist Missionary Training School, Bethel Institute, Northern Baptist Theological Seminary, The Divinity School of the University of Chicago and the Kansas City Baptist Theological Seminary.

■ Colorado Baptists hope to add 2,222 persons to their ranks during an intensive evangelistic campaign from February 4 to March 24 under the leadership of Rev. Robert L. Ray, pastor of the City Park Baptist Church, Denver The campaign will be directed by a central committee, eleven district committees, and local committees in all the churches. A year ago a city-wide campaign directed by Mr. Ray brought in more than five hundred new members.

■ The City Park Baptist Church, Denver, Colorado, recently secured a beautiful, well-located building site on Forest Avenue, and the congregation expects to be housed in its new home before the end of the present year.

■ Rev. Chester H. Loucks, until recently the Baptist Student Counselor and Student Y. M. C. A. Secretary at the University of Washington, is now pastor of the First Baptist Church, Ann Arbor, Michigan. In addition to his pastoral responsibilities, he will be counselor to the Baptist students at the University of Michigan. His work at Ann Arbor has started most auspiciously.

■ In an article by Rev. A. J. Muste in the October issue of BAPTIST LEADER, the caption of a photograph erroneously designated the Brookwood School as a Communistic institution. Mr. Muste advises us that the school never has been Communistic, and we wish to apologize for the error.

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■ All Northern Baptists were saddened by the news of the death of Dr. Maurice A. Levy, on November 30, 1939, at the age of 65. His entire life was devoted to the church, but perhaps he is best known for his long and able service as secretary of the Northern Baptist Convention—recording secretary from 1912 to 1928, and corresponding secretary from 1928 to 1939. He was a genuine Christian gentleman. Whether convention business moved smoothly or under high tension, he always maintained his poise and his example influenced others to do the same.

The last day of his life was spent in the service of the Northern Baptist Convention, arranging for the meetings of the General Council in Chicago in December. He had retired from the pastorate of the First Baptist Church, Williamsport, Pennsylvania, in October, upon orders from his physician, and had lived since then with his son, Rev. Maurice E. Levy, in Punxsutawney. Baptists of the entire nation will mourn his loss and cherish his memory.

■ Close to forty youth leaders of most of the major denominations and of the International Society of Christian Endeavor met at Atlantic City, New Jersey, December 4 and 5, in a conference called by Dr. Daniel A. Poling, president of Christian Endeavor and pastor of the Baptist Temple in Philadelphia. In a spirit of fine Christian brotherhood, they discussed various problems connected with the co-ordinating of denominational youth programs with the Christian Endeavor program. The course of action agreed upon should prove to be another strong forward impetus to the Christian youth movement of the world. Northern Baptists were represented by Edwin Phelps, general secretary of the Baptist Young People's Union of America, and R. Alfred Hassler, assistant editor of young people's publications, The American Baptist Publication Society.

■ Baptists have a great heritage in the schools which our fathers in the faith founded. There are now 67 such schools, including 10 theological seminaries, 5 training schools, 18 colleges, 12 junior colleges, 11 academies, 11 schools for Negroes. University pastors serve the need of Baptist young people attending state universities and other institutions which may not exercise responsibility for the religious education of students.

■ The National Baptist Memorial Church, Washington, D. C., recently observed the twenty-fifth anniversary of the coming of Dr. Gove G. Johnson as pastor of that church. At the same time the church celebrated the forty-fifth anniversary of Dr. Johnson's ordination to the ministry, and the forty-fifth wedding anniversary of Dr. and Mrs. Johnson.

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■ The latest report on the number of members of Baptist churches in the world is 12,028,163.

■ Los Angeles Baptists are delighted with the recently opened book store of The American Baptist Publication Society on the ground floor of the Hellman Building at 354 South Spring Street, according to Parker C. Palmer, manager of the Los Angeles branch.

The new store, under the direction of Dwight Breiner, is modern and most attractive. On display are all the books of the society's own press and other religious publishers, as well as select secular books, Sunday school teaching materials and periodicals, church and Sunday school supplies and religious cards and gifts.

On a mezzanine floor and in adjoining rooms are installed the merchandise and mail order departments, under the direction of H. E. Whirry.

The offices of the Baptist City Mission Society and the Southern California Baptist Convention are also located in the same building.

■ Rev. Richard V. Clearwaters recently resigned his pastorate of the Calvary Baptist Church, Cedar Rapids, Iowa, and accepted a call to the Fourth Baptist Church, Minneapolis, Minnesota, where he undertook his new duties on January 1.

During his term of a little more than four years in Cedar Rapids, the membership of the Calvary Baptist Church increased thirty-three per cent, and its contributions to denominational missionary projects increased two hundred per cent. Mr. Clearwaters served two terms as president of the Iowa Baptist Convention (1937-1939) and headed many important committees of the convention.

The Minneapolis church, of which Mr. Clearwaters is now pastor, has under construction a new three-story educational plant which will provide thirteen thousand square feet of floor space and make possible a completely departmentalized Sunday school.

■ Baptists have a witness for this day. God grant that we may rise above those issues, those problems that divide us, and face our task with a new zeal. It is for us to say in which way we shall go. In this year of difficulty, we must stand together, we must work together, we must live together in the spirit of sacrificial service in the work of his kingdom.—DR. CREED W. GAWTHROP.

■ George Washington said: "Excessive partiality for one foreign nation and excessive dislike for another cause those whom they actuate to see danger only on one side, and serve to veil and even second the arts of influence on the other."—*From the Farewell Address.*

■ For the first time in the history of the Baptist denomination all of the presidents of our Baptist theological seminaries met to consider the problems that each school shared. At the invitation of the Board of Education, these representatives convened at Cleveland, Ohio, November 24, 25. They did not discuss theological issues, but confined themselves to the responsibility of the seminaries for giving adequate training to the Christian ministry and to building denominational loyalty. The group decided to hold succeeding meetings annually. The personnel includes eleven presidents, Dr. F. W. Padelford, Executive Secretary of the Board of Education and Dr. Luther Wesley Smith, Executive Secretary of The American Baptist Publication Society.

■ The First Baptist Church, Philadelphia, Pennsylvania, celebrated its 241st birthday anniversary in December. Dr. Ivan Murray Rose, minister, spoke on "The World of 1698," especially emphasizing the rise of religious nonconformity as a result of the English Bill of Rights accepted by William and Mary in 1689, which paved the way for the remarkable growth of Protestantism. Among various articles of historical interest displayed at this service were silver communion utensils used by the church before the Revolution, and a book containing records of all marriages performed in the church since the year 1752.

■ Christian missionary activity is growing and reaping a great harvest in spite of the wars that rage throughout the world. The executive committee of the Foreign Missions Conference of North America recently published a statement to the effect that during the past two years in China the Christian mission has demonstrated conclusively its "power, validity, hopefulness and necessity" in time of war. They reported that everywhere in China the churches are crowded, and that Christian groups in schools and colleges have been increasing both in numbers and in vitality. The demand for Bibles exceeds the capacity of the available presses, and the whole nation is recognizing the valuable services of the Christian missionaries.

■ The First Baptist Church, Newton Centre, Massachusetts, recently observed the twentieth anniversary of the beginning of the pastorate of Dr. Charles N. Arbuckle, well known throughout the Northern Baptist Convention.

■ Since publication of the statement in BAPTIST LEADER of September, 1939, to the effect that the oldest Baptist church in southern California is located at Downey, we have been advised that the First Baptist Church of San Bernardino was organized two years earlier (1866).

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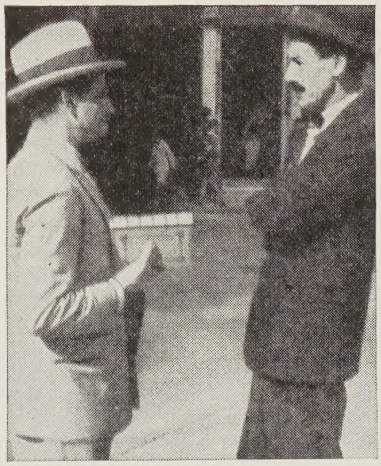

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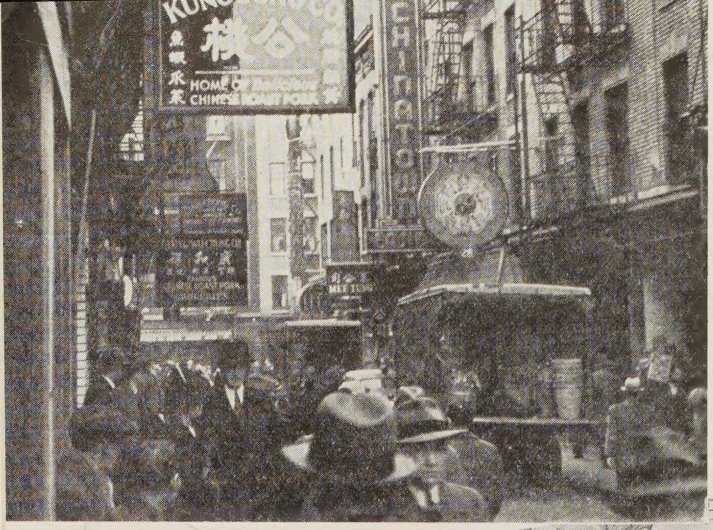
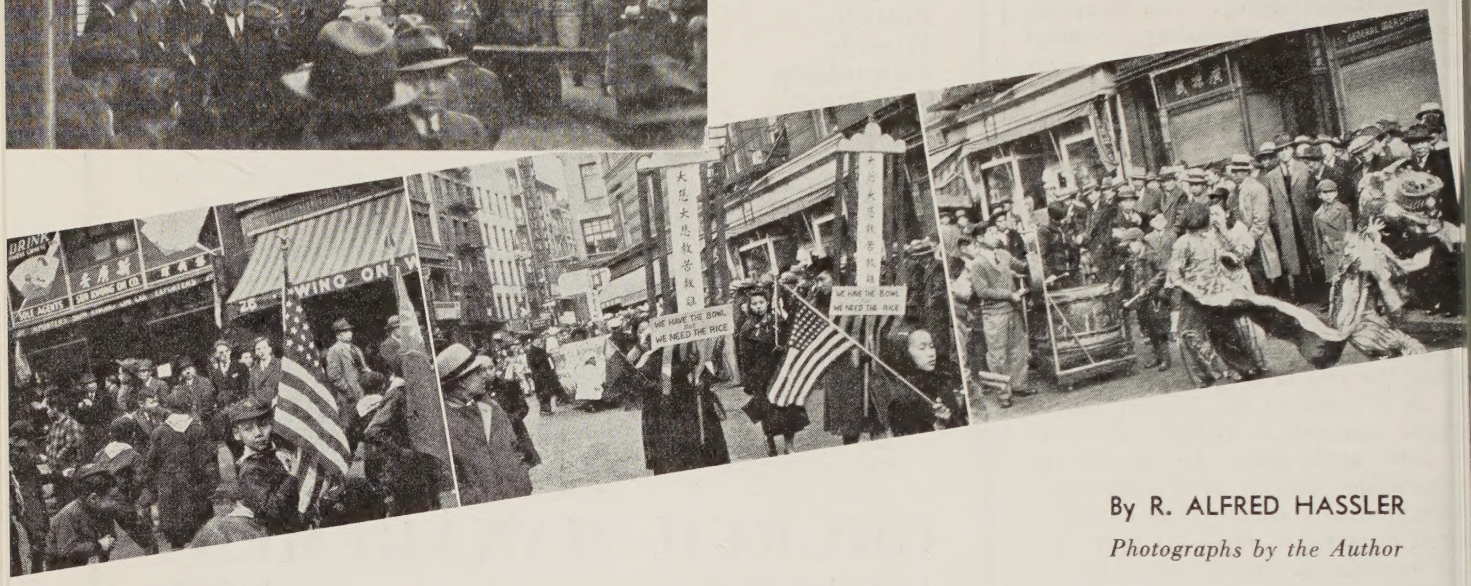


In *New York* Bit of *China*



By R. ALFRED HASSLER

Photographs by the Author

Through the Ministry of the First Chinese Church the Spirit of Christ Is Finding Its Way into the Lives of Foreign-born Chinese Who Have Established New Homes in Our Country

JUST north of New York's squat City Hall and towering Municipal Building cluster several new state and city government buildings, lending an atmosphere of imposing dignity to an area some three blocks square.

On a Sunday afternoon this square is as peacefully somnolent as any drowsy village. Offices are closed; the lawyers who usually scurry along Broadway or consult importantly on the steps of the courthouse have vanished to their suburban homes or uptown apartments.

We left our car on Worth Street, under the sign that said "No Parking Except on Sunday," and crossed to the eastern edge of the square, our heels echoing on the otherwise silent pavements. Behind the Supreme Court building we entered a narrow, dark little street—an alley, almost—that slid furtively between unsteady brick buildings that threatened to topple over and bury it.

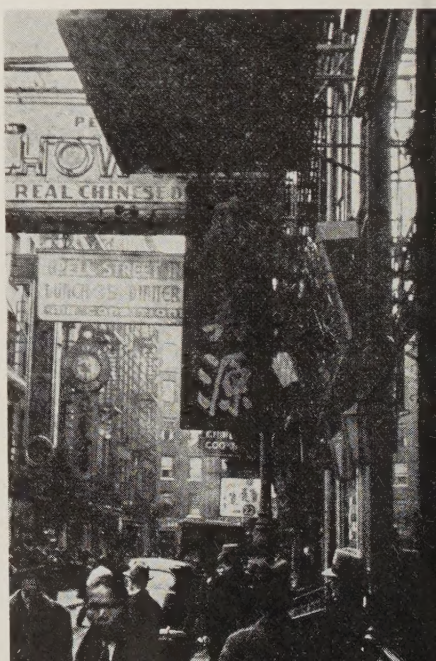
As we climbed the slight grade of the little street the Sabbath calm dropped behind. Fragments of band music competed with the shrill call of a police whistle. An unfamiliar, rhythmic thumping mingled with the tinny wailing of some brass instrument beyond the ken of our past experience. And over all hovered the confused hum of sound, alternately swelling and dying, that comes from crowding many people and much activity into a comparatively small space.

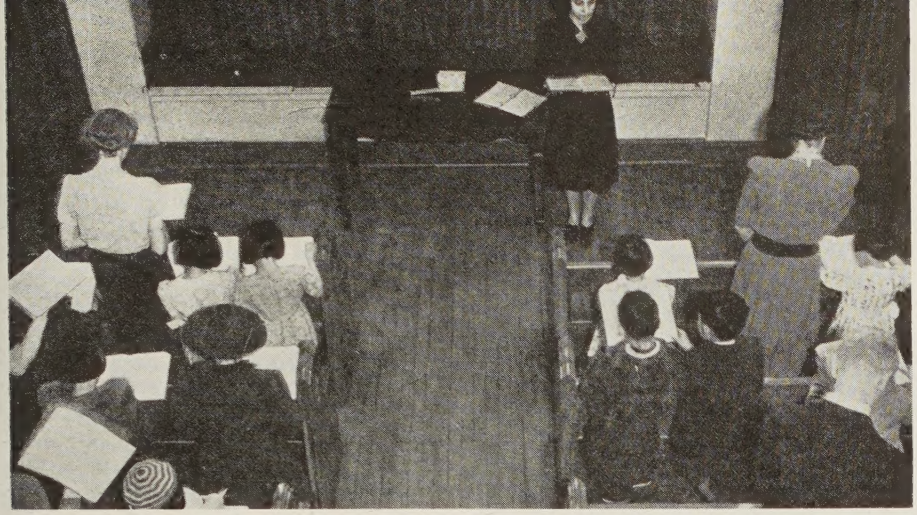
A moment later we reached the end of the dark little alley and stepped into Chinatown.

WHEN you visit New York be sure to see Chinatown. But don't see it through the windows of a "rubberneck" sight-seeing bus. Conductors of those tours earn their money by creating a falsely glamorous Chinatown for their customers to gape at. You'll find plenty of glamour there, true enough, but it is not the variety peddled to credulous tourists. The mysterious figure that slouches down Pell Street is not a dealer in white slaves; probably he is only a laundryman, slouching because he has just finished his daily stint of twelve to fourteen hours of hard work. The glamour lies in the fact that the self-same slouching figure had the courage to leave his home and travel half-way around the world to a strange, unfriendly land, in order to build for himself a better world!

Women sight-seers shudder deliciously as they peek into Chinatown's narrow doorways and gasp, "I *cer*tainly wouldn't want to go through *here* alone at night!" A silly remark, because Chinatown's crime rate is lower than that of most of the "all-American" towns from which these same women come!

About ten thousand Chinese live in this section of New York's sprawling breadth. Most of them are men; probably not more than a fifth are women and children. They present a curious mixture of Orient and Occident, with





WORSHIP SERVICE OF THE WHOLE SUNDAY SCHOOL, 11:30 A. M.

the former predominating in the older people and the latter taking an increasingly firm hold on the younger.

The area is dotted with restaurants, where you can get delicious food prepared in immaculate kitchens, at low prices. The dishes are strange, exotic—and American. Many of them China never saw. Best known of all—chop suey—was invented in New York in 1894 and is practically unknown in China. In fact, a Pekin restaurant specializing in these "Chinese" foods failed because there were not enough Americans to support it.

Chinatown has all the glamour of a foreign settlement. It is, naturally, much more oriental than the average American town, but, on the other hand, it is much more American than any village in China. At night its signs display the odd characters of old China, but they do it with the neon lights of new America. Chinatown's women—some of them—still wear the flowing robes of old China, but Chinatown's boys play baseball and one o' cat with all the abandon of any American youngsters.

We entered this village within a city just in time to see a striking example of the new-old character of the place. A parade was winding through the streets, soliciting donations for stricken China. At its head marched the band we had heard, playing conventional occidental marches on conventional occidental instruments. Behind it moved a troop of Chinese-American Boy Scouts, trim and swagger in their natty uniforms.

But behind *them* came three little girls, dressed in the exquisite finery of old China and followed by a street-dancer hidden under the papier-mâché ugliness of a Chinese dragon. The dancer's gyrations were strange and old and she kept time with the thumping and the wailing of old China's instruments, played by boys in their teens who seemed to combine the rhythmic exaltation of tom-tom beaters with the heady excitement of American lads in a parade.

Hundreds of Chinese-Americans watched from the pavements or tossed their money into the parade's big bowl—"We Have the Bowl, We Need the Rice"—as they hurried by. A leisurely policeman kept traffic off the parade street. An occasional white tourist peered curiously. A Chinese youth hurried to the front of the parade, wheeled to face it and leveled a fine, American-made camera.

Meanwhile, business was "going on as usual." A big truck hugged the curb of the narrow street to unload vegetables from a New Jersey farm. A wrinkled old shopkeeper, hunched form clothed in a shapeless black gown, stood in front of his shop chatting with a younger man sprucely dressed in the latest of Western styles.

And over all a loud, sing-song voice chanted in Chinese, begging for help for war-torn China, begging for ancient China over a modern electric public address system!

WELL, that is Chinatown: cramped, self-contained, noisy, friendly. Down one flank runs the notorious Bowery. It must have been hard for those immigrants to reconcile the Bowery with the America that sent Christian missionaries to China. It must be as difficult now for them to understand the race prejudice that keeps them living in crowded tenements and limits their vocational opportunities principally to laundries and restaurants.

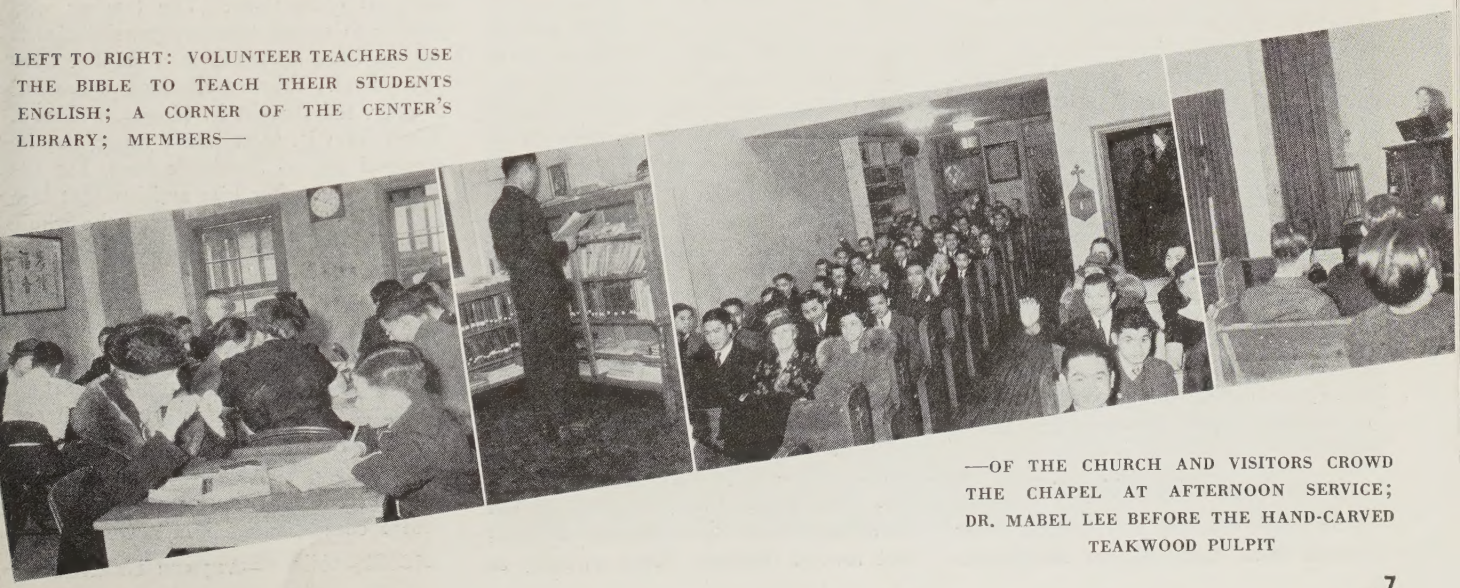
But through the life of this fascinating village runs a thread of gold that has begun to change that feeling of resentment and disappointment. Really, it is a double strand, with one thread leading back to The American Baptist Home Mission Society and its little Morning Star Mission, established in 1892, and the other going all the way back to a little village in China where Lee Towe was born in 1861.

Lee Towe sailed for America in 1900. He had accepted Christianity some time before this and had been disinherited by his orthodox family. When the ship sailed it left behind Lee Towe's wife and daughter, who were not to see him again until several years later, when the family was reunited in New York.

Lee Towe's thread joined that other thread in 1914 when, as the Rev. Lee Towe, he took over the work at the old Morning Star Mission, then operated

(*Please turn to page 14*)

LEFT TO RIGHT: VOLUNTEER TEACHERS USE THE BIBLE TO TEACH THEIR STUDENTS ENGLISH; A CORNER OF THE CENTER'S LIBRARY; MEMBERS—



—OF THE CHURCH AND VISITORS CROWD THE CHAPEL AT AFTERNOON SERVICE; DR. MABEL LEE BEFORE THE HAND-CARVED TEAKWOOD PULPIT

E. G. Hoff

The Evangelism of Youth

THROUGH THE CHURCH SCHOOL

By H. M. WYRICK

Pastor, Calvary Baptist Church, Omaha, Nebraska

THE task of evangelism in this age is not essentially different from what it has been in any previous age of the church's history. Now, as always, evangelism means the proclamation of the redemptive message of the Cross in such a manner as to bring men to a definite personal faith in Christ as Lord and Savior. If we were to ask Christ for his program of evangelism for these modern times he would not make a new deliverance, but rather he might startle us by his directness and simplicity: "Ye are leaven—expand; ye are witnesses—testify."

The greatest evangelistic field of the church of today is the church school. The key to the difficult task of evangelization lies in the hand of the child. There are nearly seven millions of Sunday school pupils in our Baptist churches of America, North and South. Many of these have not been won to Christ. This group offers a limitless field for evangelism, yet only twenty-five per cent of the pupils unite with the church while in the church school, and only twenty per cent after leaving the school. Thus more than half go out from the church school without having accepted Christ as Savior. In spite of this tragic loss, eighty per cent of our church members and workers come through the church school.

An Imperative Obligation

Our pulpit ministry may be heavy, our pastoral work exacting, our administrative duties wearing; but no part of our work is more vital than that of leading the young people of our church school to faith in Jesus Christ as personal Savior. However high our score on every other point, if we do not win and train our youth to become dependable followers of Jesus Christ we must admit failure. To lead the church school year after year in consistent, all-around evangelistic activity that actually wins the pupils to the Master's service and sends them forth to do high things for his name's sake is the greatest privilege and opportunity of the Baptist ministry.

A modern educator reminds us that "The aim of all true education is to secure power in action." Especially is this true in the sphere of religion. We are not to propound a thesis and to elaborate it in a dissertation; rather we are to face young people with a challenge and an invitation. We should be heralds; we should witness for Christ; we must definitely aim to lead our youth into the glorious liberty of the children of God.

Our greatest evangelistic opportunity lies in winning young people in early life. The heart of a child turns to God as naturally as the sunflower lifts its face toward the sun. Even as early as the eighth or the ninth year a child may experience a religious awakening. Many people testify that at this early period they first became conscious of God, and thousands have joined the church about this time. We should look for this period, but should not force it. The direct appeal for decisions should come at the age of twelve or even a little earlier. The most critical period in a child's life comes between the ages of twelve and sixteen, and in four out of five cases, a decision is reached before the seventeenth year. Eighty per cent of the converts received into our evangelical churches come in between the ages of twelve and twenty-two. Generally speaking, the age of twenty-five marks the dead-line and if our young people have not been won to Christ before then, the chances are they never will be won at all.

Teachers the Best Evangelists

Horace Mann once said, "The problem is not the founding of the school, but the finding of the schoolmaster." Nowhere does this apply more truly than in the church school. No teacher is really teaching if he fails to win his pupils to Christ and develop them in Christian character and service. A desire to win to Christ those whom he instructs proves the teacher's sincerity. Since a teacher has both personality and position he cannot escape the accompanying responsibility. As a Christian, he must live an exemplary life; as a teacher he possesses more knowledge and experience than his pupils; as a leader, he will receive recognition and will be followed; as a friend, he must realize that close fellowships always bring moral and spiritual obligations. The teacher who refuses to accept these responsibilities is not qualified to teach in a Baptist Sunday school. Edward Kimball, a faithful teacher, led Dwight L. Moody to Christ. When John R. Mott was a young boy he dropped out of Sunday school, but his teacher went after him and brought him back. Probably this changed the whole course of the boy's life and saved a great leader to the world.

I took a piece of living clay,
And gently formed it day by day,
And moulded with my power and art
A young child's soft and yielding heart.
I came again when years had gone,
It was a man I looked upon;
He still that early impress bore,
And I could change him nevermore.

—AUTHOR UNKNOWN

Education and Evangelism—the Same Task

Now and then a person tries to make it appear that Christian education and evangelism oppose each other. The evangelist has wrongly supposed that Christian education seeks to bring children into the Kingdom without a definite experience of conversion; and the Christian educator has sometimes assumed that evangelism is an outmoded method, unsuitable for our day, or at best, usable only for adults and not young people. The truth is that Christian education and evangelism are two phases of the same thing. Some Christian educators have not made the evangelistic purpose the central feature of their program and have failed to challenge their pupils to a definite acceptance of Jesus as Lord. Some evangelists have slighted the value of early religious nurture and continuous Bible instruction. The world is to be saved neither by passionate ignorance on the one hand, nor by an icy scholarship on the other. Christian education needs an earnest evangelistic emphasis. Evangelism and education must work together in the closest co-operation.

The greatest opportunity and challenge of the church today is to help those of our younger generation to find Christ, and then to guide them in the Christian life

Evangelistic Efforts—Both Continuous and Special

Some persons object to special Decision Days on the ground that every day should be Decision Day. This is true in the same sense that every day should be Thanksgiving Day. We never should postpone efforts to obtain decisions because a definite Decision Day has been planned. However, if thorough preparation precedes Decision Day one may expect fruitful results. The pastor, the church school superintendent and the teachers should confer and plan for and build toward Decision Day weeks in advance. Teachers should be impressed with the need of winning every pupil to Christ, and, through prayer and instruction, the burden of soul-winning should be laid on their hearts. A pledge should be secured from each teacher to pray daily for his pupils and to seek to win them to the Master. Teachers can win their pupils most effectively through the personal touch. Nothing can take the place of the teacher with a warm heart and an outstretched hand. The gospel enters the heart not so much by words as by wedges, and the thin edge of the wedge is a life.

Nature always has a time of harvest. Likewise, certain seasons of the year are particularly fruitful for Decision Day and should be utilized. The most important are Children's Day, Thanksgiving, Christmas and Easter. While any soul may come to Christ at any time, yet these seasons often bring a warmth and quickness of response like that of the springtime; at other periods there may be a mild indifference, or even a coldness to the evangelistic appeal.

The Decision Service itself should be marked by quietness, reverence and earnest expectancy. The atmosphere should be prayerful, the music appropriate and familiar, the service quiet and worshipful, the appeal simple and direct. Teachers should sit with their classes and encourage their pupils to make their decisions. Decision Day should mean more than the bringing of new disciples to Christ; the older disciples should come nearer to him in a rededication of life.

While the first step is decision for the Lord Jesus Christ, after the pupils have been converted they should become members of the church. Although one may be a Christian outside of the church, one cannot serve effectively and witness faithfully apart from such a relationship.

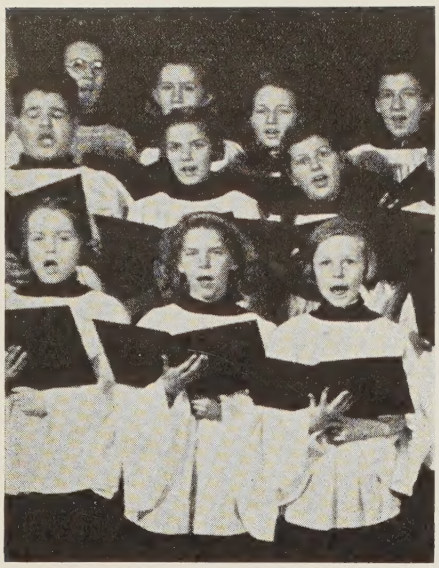
Training and Conservation

Much of the real training for church membership must come after uniting with the church. We enter Christ's school to learn. Acceptance of Christ is enough for entrance into the church, but afterward there must come training through Bible classes, the cultivation of the prayer life, the reading of devotional books, meditation, attendance at church service, assuming the obligation of some Christian service to the church, the winning of others to Christ, the sharing in the privilege of giving toward the work of the church. Leaders should watch constantly for the appearance of any new talent that may be utilized in the life and the work of the church. The young convert should receive thoroughgoing instruction concerning his relationships and attitudes as a Christian, and should be led to see clearly and to accept joyfully his responsibilities as a church member.

Particularly in the evangelism of youth, the secret of success lies in training. It is said that the army of Alexander became invincible because so many of his soldiers had been born and brought up in camp. The religious awakening of young people should be followed up with careful, thoughtful teaching and training that will insure the prayer development of Christian character. The tragedy of our program today is that after we have won converts, we leave them to shift for themselves without care, nurture or cultivation in the Christian life.

The greatest opportunity and challenge of the church today is to help those of our younger generation to find Christ, and then to guide them in the Christian life. When we lead a person to Christ, we have led that life into the closest, happiest, divinest fellowship known to earth. The world never can be brought to God by reaching only men and women. Our children and young people must be won or the case is hopeless. The kingdom of God will move forward with mighty power when the hearts of all Christian workers are on fire with zeal and when they apply their intelligence and enthusiasm to the great task of winning people to Jesus Christ and enlisting them in his service.

Harold M. Lambert



The Children's Choir

By NAN F. HEFLIN

WHAT is the purpose of a children's choir in the church? Is there any real reason for adding this organization to an already overcrowded church program? How can we justify another activity for children when today's child is already overstimulated with this and that organization making increasing demands upon his time? Is the children's choir a real asset in the worship service? What do we hope to accomplish for the church and for the children by this activity?

Those churches which are thinking of introducing this type of activity, as well as those which already have embarked upon such an enterprise, will do well to think through very carefully the reasons for organizing a children's choir. In any undertaking, no experience is more profitable than that of re-thinking one's viewpoint and purposes. This is especially true in the field of Christian education.

The children's choir should be an integral part of the church educational program. It should not be an extra activity with no relation to the church. Its purposes may be identical with those of the church school of which it is an outgrowth and a part. The children's choir is worth while only when it represents a distinctly educational venture. Underlying its purposes, materials and methods are educational principles that take account of child nature and needs and embody the new knowledge as to how children learn.

However, it is not enough for the children's choir to be educational. At the same time it must contribute to the religious growth of its youthful personnel. In all the planning for and in the actual conduct of this organization, the children's growth in religious living should be central. Through it the children should develop a church consciousness.

If the choir is wisely conducted the children should develop a feeling of "belonging," of being a part of the church. They have something to contribute. They participate in the worship service and share in making it beautiful. Their sweet voices give pleasure to church friends and their singing helps others to worship more acceptably. A warm feeling of love and loyalty should follow real joy in church attendance and reverent behavior in the church.

There should be steady growth in appreciation of the music of the church—its hymns, anthems and sacred songs. Musical taste should improve.

Christian attitudes should be encouraged by choir membership. Cooperation and dependability, peaceful behavior, courtesy and consideration of others are possible outcomes of this experience. In time the Christian way of love should vanquish self-seeking. If we accept the purposes described above—that the choir shall make a real contribution to congregational worship and that it shall foster religious living in children—the materials and the methods we use should be such as to make these ideals concrete.

Standards for the Selection of Music

Music materials—songs, hymns, anthems and responses—must be the best obtainable. Much thought and patient searching are needed here.

Since music has ever been the handmaid of religion, and Christianity is pre-eminently the singing religion, there exists a great wealth of music upon which we may draw. There is no lack of excellent sacred material suitable for children. At the same time, we note that an abundance of mediocre and even cheap music is used in our churches. Directors must select the best and discard the unworthy.

The text should stand the tests of good religious poetry. It should embody a helpful or inspirational thought expressed in noble and beautiful language. The words should be musical and rhythmical in form. The musical setting should intensify the spirit of the poem. Dignity, beauty and sincerity are touchstones which relentlessly rule out the cheap and the sensual.

It is better to choose music of good quality, even though sometimes it may be difficult, than to select inferior material merely because it is easy. The challenge involved in reaching up to good music a little beyond the grasp insures growth, while the use of low-grade material produces mediocre musical taste.

Sources of Music

Exploring good church hymnals—the denominational types, not revival songbooks—is a rewarding exercise for directors of children's choirs. "This Is My Father's World," "All Things Bright and Beautiful," "Thy Word Is Like a Garden, Lord," "I Think When I Read That Sweet Story of Old" and "All Creatures of Our God and King" (Saint Francis' "Canticle to the Sun") are all excellent hymns within the experience and the understanding of children. "Fairest Lord Jesus," "With Happy Voices Singing," "May Jesus Christ Be Praised," "All Glory, Laud and Honor," "For the Beauty of the Earth" and "As with Gladness Men of Old" may be used effectively as processional and recessional hymns.

The New Brown and Green Twice-55 Community Song Books, published by C. C. Birchard & Co., and the *Gray Book of Favorite Songs*, Hall & McCreary Co., publishers, are veritable mines of standard materials. They include such songs as "Welcome, Sweet Springtime," by Rubinstein, "But the Lord Is Mindful of His Own," by Mendelssohn, "The Palms," by Fauré, "If with All Your Hearts," by Mendelssohn, and "Largo," by Handel.

Some of the more simple octavo anthems may be used in whole or in part. "Awake Up, My Glory," by Barnby, and "The Children at the Manger," by Dick-

nson, are good examples. Collections f Christmas carols repay careful study. he artless nature of these old folk-ongs makes them peculiarly appropriate or use with children. Public school ongbooks occasionally yield a choice ong to be added to the junior choir epertoire.

Since children cannot readily follow dult music, mimeographed copies of the ords may be used. These may be asted on lightweight cardboard as ermanent material for the growing hoir library. Unmounted copies may e taken home for study.

roblems of Organization

In organizing a children's choir, adership deserves important considera-on. If at all possible the director hould be a trained leader. He should nderstand children and have the ability handle a group. Musical training and ackground are indispensable and he hould have religious education experi-nce. The accompanist should be a good usician, able to give support and in-piration to leader and children.

The age-spread of the children is a outine matter calling for early decision. he junior years (nine, ten and eleven) ith the eight-year-olds, or third-year rimary group, make a satisfactory com-ination. To go above or below these imits introduces many problems to the ader.

The month preceding the actual or-anization should be a period of careful reparation. Announcements and articles oncerning the proposed choir should ppear each week in the church paper r weekly bulletin. Letters should be ent to prospective members and their arents, explaining the purpose and the lan of the choir and inviting eligible hildren to join. Pledge cards should be igned by each child seeking member-hip in the choir and by one of his arents.

Conducting Rehearsals

The time and the place of practice are two questions to be settled. If the church is of the neighborhood type, the weekly practice might be held on a school-day afternoon. A downtown church drawing its membership from distant out-lying communities may find it necessary to have Sunday practices. The latter half of the morning service, the sermon time, has been used successfully for some children's choir rehearsals.

Careful seating of the children is necessary. It is helpful to use the same seating plan in the practice-room as is used in the church auditorium. This saves much confusion and nerve strain and results in more effective singing. Have the children graded in size with the smaller ones in the front rows. Boys and girls should alternate to insure good blending of tone.

Thought should be given to the picture element in the choir's public appear-ances. If possible, the children should enter the choir loft from two sides, the small ones leading to the center of each row of seats. In leaving, the larger chil-dren may lead out in reverse order. Giving each child a number and a regular seat means order and precision of entrance and exit.

A careful record should be kept of choir attendance. This should include rehearsals and all singing appointments, both regular and special. A diagram of the seating scheme provides an effective method of checking attendance. By glancing at the charted names and checking by members seated in assigned places, one can quickly make note of absentees. Post-card or telephone mes-sages during the week help to keep up attendance.

The whole matter of enrolment check-up and follow-up might be turned over to the pianist. This would relieve the director of these routine matters, conserv-ing time and energy for more important work. At the end of each month the pianist-secretary should prepare a list of members having a 100 per cent at-tendance. This might be published in the church paper or calendar or posted on the bulletin-board.

Choir deportment forms a part of the necessary training. Such mechanical matters as sitting and standing at a signal, entering and leaving choir seats, and quiet management of music must not be neglected.

The children themselves should share in choir responsibilities. They may help get the practice-room ready. They may distribute and collect music. Democracy may function successfully, as children are encouraged to make decisions, ex-press opinions and settle disciplinary problems. Of such stuff is Christian character made.

Caring for Children's Voices

Care of children's voices is of para-mount importance. All voices should be tested for accuracy of pitch, or ability to sing in tune. This may be done very simply while the group sings a familiar song such as "America." As the chil-dren sing, the leader may pass up and down the rows listening to each voice. She should make a mental note of those whose voices are not true. These indi-viduals should be advised privately to wait until they have found their singing voices before joining the choir. If the number does not exceed one or two, they may be allowed to remain in the choir. The leader must insist that such children sing very softly or in a whisper and listen to the voices of the others. After a period of such ear-training, these chil-dren often come quite naturally into the possession of their singing voices.

Children should be required at all times to sing with head tones. Throat voices and chest tones never should be tolerated. The singers should not be allowed to force their voices. Discour-age loud, noisy singing and seek light, floating, velvety tones. Humming the melody or singing it to a neutral syllable such as "loo" are helpful devices. Simple voice exercises are often enjoyed by children. Vowel sounds sung up and down the scale or variants of the scale sung to easy syllables might be used as "voice games." A very little of such practice helps to develop good tone-quality.

Choir directors are responsible for children's voices. Too often these voices become strained and unpleasantly ugly. At their best, their beauty can only be described as "ethereal."

Some attention must also be given to enunciation. Child singers must not be allowed to say "voic-uz" for "voices" and "pil-grum" for "pilgrim."

Children can learn to respond to the director's baton. Clean-cut attacks and

(*Please turn to page 14*)

Ralph Berry

THE JUNIOR CHOIR OF THE FIRST BAPTIST CHURCH, LOS ANGELES, CALIFORNIA

World Fellowship in Christ

A Motive for Missions

By STEPHEN COREY

THERE are many motives for making Christ known and loved and obeyed throughout the world. Some of them are timeless and will always have their appeal to the Christian heart. Others fit especially into certain periods and developments of society. The love of the universal Father, the redemptive power of Christ, human need, Christ's command, the altruism of Christianity, the Christian solution of human problems, our sense of debtorship—these are some of the motives that press people into the missionary enterprise. There are other motives which summon the hearts of men to take Christ everywhere; those motives fit more particularly into certain eras of the church. Two that especially command the earnest Christian today are the need of sharing with others and the sense of fellowship in the total Christian task. These two urges are very closely akin. We shall deal especially with that of *fellowship*.

First of all, we must realize that in this fellowship the deep fundamental and all-inclusive motive is the need of calling men to confront their responsibility to God and to yield themselves in faith and loving service to Christ. In our fellowship with others, we are to be witnesses to God and his revelation of himself through Christ. If this lies at the root of our sense of fellowship with all mankind, we will not hesitate to take the message because at first people may not desire it, but we will extend our fellowship in the realization that we have something of life-giving and infinite importance.

Fellowship may be defined as a living intercourse between personalities. The fellowship with which we are dealing is one whose tether is love and whose extent and outreach leap over all barriers. It is the acme of Christian understanding and appreciation and grounds itself in the fatherhood of God and the brotherhood of man. It passes beyond uniformity of mind or race and places its trust in the great Christian fundamentals which are held by all devout followers of Christ.

One does not hesitate to say that a world-wide fellowship of Christian believers is absolutely imperative today. The world has been made small by the advance of scientific modes of travel; the races have been made interdependent by the development of commerce, and nations are coming to a common understanding in a sort of world culture. With all this proximity which has brought the nations into intimate, realistic and constant contact, there has been little to bind them together in understanding and appreciation of each other. The necessity for the intermingling of races and nationalities has rather led to friction, jealousy, competition and suspicion. The very existence of civilization is threatened by bitter conflicts and war. Unless we can find a common bond of friendship and neighborliness, the abyss lies before us. "Fellowship" provides the only solution and the fellowship of like-minded Christians is the leaven which constitutes the necessary beginning and development of such a process. It seems significant that there never was a time in history when the facilities for such a fellowship were so great through possibilities of reaching all people with the message and the reality of this common bond.

Our trust in Christian fellowship as the solution to the problems of humanity is enhanced by the assurance that there exists no other kind of fellowship that will fulfill this need. Christianity has survived the breakdown of nations and the collapse of cultures through the centuries and where sincerely tried it has always provided a victorious way of life.

A high motive in missionary service is that of fellowship in the suffering of helpless people. Probably no other call has moved so many workers to give their lives for service in mission lands. This is the principal incentive of the medical missionary, the nurse, and the worker among orphans and the helpless. It also represents a primary motive on the part of those who give themselves for better living conditions, better care of babies, better homes, better food and better communities. The recognition of fellowship in these needs likewise forms a strong point of interest on the part of those who support these types of work. What right have we, who through Christian intelligence have come to the point of scientific attack upon these evils of life, to withhold what we have and not share it with others? The Master said: "I came that they may have life, and may have it abundantly"; and Paul proclaimed that he was "debtor" to the whole race because he possessed some things that others did not have.

He who wishes to have fellowship in suffering through Christ today has much to disturb his soul. He must sense the devastation in great areas of the earth: the darkened homes, the widows and the orphans and the refugees, the lines of burial mounds that keep growing ever longer, the anguish in the hospitals, the suffering of men whose bodies and spirits are broken for life, the hate and the savagery with which the strife is being waged, the loathsome obscenity and immorality of it all. He has to face the fact that a large percentage of the race are engaged in the brutalizing work of human butchery and are not only exhausting the resources of manhood and womanhood, of treasure in science,

and skill as humans in the horrible business, but are planning to go on and on with it.

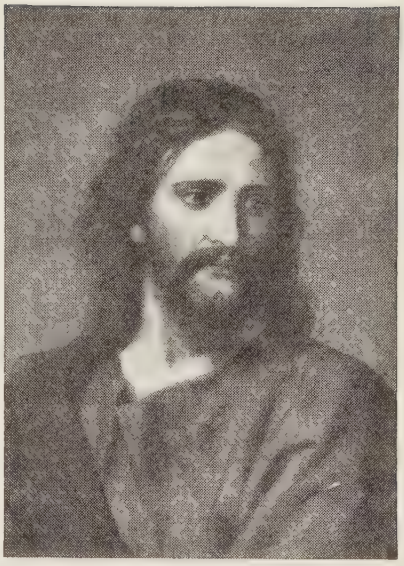
Christianity must have a great vindication for its purposes and its ideals. This vindication is realized through fellowship with suffering and disillusioned people. We must somehow convince the African that we look upon the conquest of Ethiopia as pagan and devilish, and that we have a loving sympathy in our hearts. How readily they can say, because Italy is nominally Christian, "So there's your Christianity!" They can hardly be blamed for sneering at the civilization of which we have boasted. It seems to them that its foundations have given way. We can restore confidence only through fellowship. The greatest witness to the reality of Christianity in China today is the marvelous fellowship of missionaries and Chinese Christians in the suffering of the Chinese people.

Real internationalism will come only through Christian comradeship. Narrow national thought and unjust national action must give way in every sphere to sympathetic internationalism. Races that seem to have had nothing in common must discover increasingly their interdependence, and seek earnestly to understand each other as a ground for co-operation. The East and the West have lived apart for thousands of years. Now we can no longer live apart because we are too closely interrelated. The solution for our problems lies in fellowship. We must have a longer look and a better perspective. The isolation that impoverishes and stultifies must be eradicated. Now, as never before, the minds of all Christians must shed their provincialisms and move out from local limitations into the large inviting areas of world interest. Surely we of all men ought to stand for the great conviction that there is only one race—the human race. Jesus set no narrow limits. He taught and practiced world fellowship. As we have fellowship in the suffering and the needs of our fellows of all races we shall approach his spirit.

The Parable of the Good Samaritan is one of the most striking illustrations of the great principle of fellowship with other peoples in their suffering. Jesus' revolutionary declaration that one's neighbor may be a member of a despised race gives this beautiful parable a world missionary setting. The Samaritan showed the fellowship of love to one whose need was his only claim. Any man, irrespective of race or creed, whom we can help is our neighbor. The world is a community; the race is a family. All mankind are neighbors, bound by the law of Christ to show themselves such in fellowship. The man in need anywhere on the planet—in China or Japan, in India, in Africa or the South Seas, or in the most isolated locality of America—is a man made in God's image; toward him we must act a neighborly part. If we disdain fellowship with suffering humanity in any part of the world, how can we claim the love of God? As we think of the missionary significance of the Parable of the Good Samaritan we will recognize the need of giving earnest attention to those who have never had an opportunity to share Christ. We need to look into their condition. They are men and women and children as we are. They have similar natures and capacities for joy and sorrow. The missionary in his remarkable example of fellowship in human need is the Good Samaritan of our day. He does everything the Samaritan did. He runs grave risks. He submits to discomforts and inconvenience and expense. He walks that those to whom he ministers may ride, to the end that they may have care. He gives his life and his money and his all for the redemption of mankind. It is not enough that the missionary does this. Every Christian should participate in this fellowship.

One of the great incentives that world fellowship in Christ engenders is the joy of comradeship with our native brethren of mission lands. In the early days the missionary was everything—evangelist, teacher, pastor, trainer, guide. This does not hold true today. Great native churches have grown up with their own trained leadership and the wise missionary has turned all possible responsibility to the leadership of the nationals. Herein lies one of the richest and most inspiring fields of fellowship, both for the missionary at the front and for us who support the work from the home-base. In the past, our sense of comradeship has largely been with the missionary whom we sent forth and who from time to time came back to us. That beautiful relationship must continue, but increasingly our comradeship of spirit must be with our brothers and sisters of other races who meet us in the close relations of our common faith. There is a yearning on the part of these distant people to enter into real fellowship with us.

In our missionary work the various denominations have a unique opportunity to work together. We need increasing co-operation of this kind. Already this fellowship finds its expression in many ways of intimate helpfulness. There are more than thirteen hundred union institutions in mission lands, carried on jointly by various groups. These include colleges, universities, theological schools, medical schools, normal and industrial schools, Bible training schools, hospitals, printing presses and literature societies. We also have schools for the education of missionary children and union churches for Americans and British. This co-operation in practical enterprises is headed up through great national Christian councils and above all the International Missionary Council.



"AND THIS IS LIFE ETERNAL, THAT THEY SHOULD KNOW THEE THE ONLY TRUE GOD, AND HIM WHOM THOU DIDST SEND, EVEN JESUS CHRIST . . . . HOLY FATHER, KEEP THEM IN THY NAME WHICH THOU HAST GIVEN ME, THAT THEY MAY BE ONE, EVEN AS WE ARE."—*Jesus' Farewell Prayer, John 17: 3, 11.*

And so "fellowship" has come to be a great missionary urge and motive. It operates in the field of evangelization where we long for fellowship in Christ. It reaches out into international and interracial relations, transcending tongue, tribe, nation and color. The old appeal too often placed other people outside our pale to whom we went with a sense of superiority. Now we go in loving fellowship, taking to these people what we and they alike desperately need.

■

An editor in a small city, to whom the whole community turned for advice, received a letter from a minister whose church was in a bad way. They had tried popular concerts, bridge parties, bazaars, literary evenings and suppers. "Would you please suggest some new method of arousing enthusiasm and bringing the people together?" The editor replied, "Why not try religion?"

—*Boston Transcript*

JUNIOR CHOIR FOR CHILDREN'S CHURCH, MAIN STREET BAPTIST CHURCH, MERIDEN, CONN.

THE CHILDREN'S CHOIR

(*Concluded from page 11*)

releases and changes in tempo or dynamics are possible even with young singers.

Vestments

Vestments are a decided asset to the children's choir. The organization is dignified by uniform and attractive robes. White seems to be the universal favorite for children's choirs. Round Dutch collars and large black bows add to the effectiveness of carefully designed, well-made robes. Bright red folders to hold music add a note of contrast.

Some churches have secured vestments by giving parents the opportunity of paying for their own children's robes. Most mothers will gladly make the robes of their own boys and girls. Interested church friends may help to finance the venture. A committee of mothers should be responsible for caring for the robes, or one person may be appointed mistress-of-the-wardrobe to look after the details incident to the care of the vestments.

Some choir directors teach the children to think of the robe as sacred and the wearing of vestments as a privilege. After once donning vestments, singers should try not to talk. The robe reminds a choir-member that he is set aside as sanctuary helper.

The Choir a Means of Christian Growth

Other choir experiences should contribute just as definitely to Christian growth. There may be prayer at each rehearsal. On the mornings the choir sings, the director may lead in prayer in the robing-room as the children stand in line ready to go. The prayer should remind the boys and the girls that they are participating in the service to assist with the worship—to help themselves and others think about God.

The processional and the recessional constitute acts of worship. The children should feel that they are marching and singing as one way of praising God. They can understand that beauty in worship is a tribute to the God who is the Source of all beauty. They may glimpse a little of the pageantry—the power, the beauty and the rhythm—of these forms of worship.

Antiphonal singing is an effective use of the children's choir. This was a worship form of the Jewish people in Jesus' day and it helps children to engage in a form of worship known and possibly used by Jesus. It provides one way of utilizing effectively standard hymns, sacred songs and church anthems. The children may sing the easier unison parts. The adult choir may respond with the more difficult harmony portions. The hymn, "When Morning Gilds the Skies," the old chorale "Praise to the Lord, the Almighty," and Barnby's anthem "Awake Up, My Glory" all lend themselves admirably to this type of singing. Antiphonal singing by adult and children's choirs may be a soul-stirring experience for both choirs and the congregation as well.

The children's choir helps to solve the problem of child attendance at the Sunday morning church service. If the church is aware of its responsibility for planning that service to meet the religious needs of the children in the congregation, the children's choir can be of real help. Introits, responses to prayer, and offering hymns used in the children's division of the church school might be sung effectively by the children's choir in the morning service. Beautiful children's hymns might be introduced by this singing group. The morning service will be made more meaningful and helpful to the child in the congregation as familiar worship materials are used occasionally side by side with the unfamiliar adult forms.

If the children's choir is to be both educational and religious, it must be kept on a dignified plane. Those responsible must guard against the widespread tendency to look upon this activity as a "stunt." The children's singing must be thought of as an act of worship. It is not a number "put on" for the entertainment of their elders. When the children are used to tickle the vanity of their parents or give the adults of the congregation a thrill, the choir is unworthy of a place in the church program. Exploitation of childhood is distinctly un-Christian even within the walls of the church.

There is only one way of avoiding this pitfall and that is to keep the purposes of the children's choir constantly in the foreground of the church consciousness. Those purposes are twofold: to enrich church worship and to help children grow in Christian living.

IN NEW YORK'S BIT OF CHINA

(*Concluded from page 7*)

by the New York Baptist City Mission Society. His zeal for helping his countrymen rapidly won the affection and the respect of all Chinatown. Despite the new faith he had embraced, the residents made him president of the Chinese Chamber of Commerce and of the Chinese Consolidated Benevolent Association.

Then, in 1924, Lee Towe's work came to an abrupt end. Tong wars were rife and Lee Towe, as a true follower of the Prince of Peace, strove desperately to bring peace to his people. He was fatally stricken in the midst of one of his impassioned pleas. His going was mourned by all Chinatown.

From that time on, this story finds its color in the life of one person. Lee Towe's daughter, who had Americanized her name to Mabel Lee (in Chinese the surname comes first), was one of China's outstanding contributions to American scholarship. She had that prized degree, Doctor of Philosophy, from Columbia University, and she had an excellent commercial position. Nevertheless, she gave up her career at once in order to carry on her father's work, and she has stayed in Chinatown ever since.

IN 1924 the Chinatown mission occupied the second floor of a tenement house. It was dingy, furnished with the cast-offs of the more prosperous white churches, and exuded an atmosphere of poverty. Dr. Mabel Lee was dissatisfied. To Dr. Charles Hatch Sears, executive secretary of the City Mission Society, she confided her feelings.

"My people are not attracted to a place like this," she said. "In China the temples are beautiful, dignified! What respect can they have for a religion that worships its God in such quarters?"

Dr. Sears agreed, and together they started the enterprise that led to the present First Chinese Baptist Church of New York.

Here is a real church, a church of which anyone could be proud. And a church, mind you, not a mission! Dr. Lee does not like people to speak of it

as a mission. "Mission is a beautiful word," she confides, "in the dictionary. In real life it has taken on an association with dirty, dingy surroundings, supported by charity. We are a church!"

From the first the new church politely declined proffered gifts of used furnishings. The chapel in its four-story building on Doyers Street is furnished not merely well but exquisitely. "The house of our Lord," says Miss Lee, "deserves the best we can give it."

It has the best. Oddly, much of its furnishings have come from non-Christian Chinese, merchants and others whose gifts express their appreciation of the ministry of this church to their people. The graceful hardwood pews were the gift of one such friend. So were other treasured articles.

There are furnishings in this little chapel of which the wealthiest church could be proud. The pulpit furniture, for instance, represents a story in itself.

When the plans for furnishing the new church were going forward, one of the leaders in Baptist work in New York, a man who occupies a position at headquarters, came to its pastor.

"Miss Lee," he said, "through the years I have supplied pulpits every once in a while when their ministers had to be absent. The money I received for such services I have not spent. I wish you would allow me to use it to purchase pulpit furniture for your new church."

His offer was accepted gratefully; then, later, the acceptance was amended. Others wished to contribute to the fund for purchasing pulpit furniture. The members of the church were eager to give to that fund; so were many of the non-Christian Chinese merchants. Accordingly, the Baptist leader was asked whether or not he would mind adding his money to the larger fund. He was delighted to do so.

At length the pulpit furniture was ordered: two straight chairs, an armchair, a table, two stands, two offering-plates. It was ordered, not from a church supply house, but from the fine craftsmen of Canton, China, and it was made of hand-carved teakwood. Rich and beautiful, it came eventually to grace the pulpit of the little chapel.

Then, one Sunday, a man and his wife visited the church. They noticed that there was no lectern, and commented on the fact to Miss Lee. They offered to pay for having one added.

"But you see," Miss Lee explained, "China is not a Christian country. They never have made anything like that. I would not know how to order it."

The visiting couple were stopped, but not for long. Soon they had a new idea. They visited churches all over New York City, examining, comparing, measuring. At last they had the dimensions they desired; still they waited. After a while one of the young men of the church announced that he was going back to China for a visit. The hopeful couple buttonholed him.

"Then," Miss Lee laughs as she tells of it, "they drilled him on those measurements. They made sure he learned them thoroughly, then they examined him in regular third-degree manner.

The young man went back to China, supervised the work. Today the lectern stands with the other pieces, the only one of its kind in the world! A tragic postscript to this story is that the carvers are not working in Canton any more: their shops have been bombed out of existence!

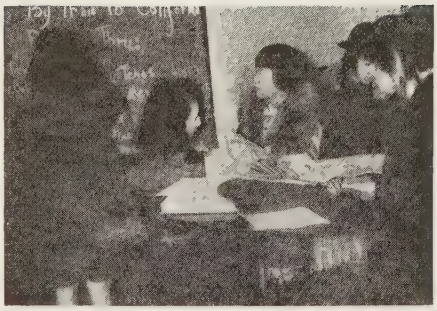
The church today is a labor of love. With more than two hundred on its "faculty," only one person—Dr. Lee—is a paid worker! The others come from churches in Manhattan, Brooklyn, Jersey. A member of the church acts as sexton —for love. A boy in his teens keeps the chapel meticulously clean—for love. Teachers from other churches, from Columbia University and from elsewhere attend faithfully, often coming long distances and through all kinds of weather —for love.

No wonder that the church is crowded at its services! Love is the great leveler here. Chinese and native Americans meet here in the common knowledge of one Lord and Savior, and Chinatown's Baptist church is growing.

Services on Sunday begin at 10.30 in the morning, when a group of young people from the Riverside Church travel all the way downtown to direct the Sunday school. The children meet in classes to study lessons or work on projects. These are the second-generation Chinese—American through and through. The most casual visitor could not miss that. Their talk, their attitudes, their actions are as typically American as anything you could find anywhere in the Middle West.

At 11.30 the whole school meets together in the chapel for worship. The afternoon program begins at two o'clock, with the music classes. Yes, music classes. Generous volunteers give their services every Sunday afternoon to teach these youngsters to play or sing. For ninety minutes each Sunday the building is full of the sound of serious young people scratching determinedly at violin strings or thumping energetically on piano keys.

A SUNDAY SCHOOL TEACHER FROM UPTOWN FINDS HER CLASS AWAITING HER OUTSIDE



A GIRLS' CLASS STUDIES A PROJECT, TRAVELING AROUND THE WORLD TO PALESTINE

Then at 3.30 the English classes begin. Scores of earnest young men, whose duties in laundries and restaurants keep them working day and night for six days a week, spend this hour and a half every Sunday learning the language of their adopted country. The teachers who work with them have small classes —one or two or three pupils—and usually use the Bible for the text.

Oddly enough, this church not only teaches Chinese boys to speak English; it also teaches Chinese boys to speak Chinese. Sunday evening is devoted to classes in Chinese. The explanation is that some of the boys came over in their teens while others came as mere babies or small children. This latter group, educated in New York's public schools, find themselves handicapped in their dealings with their elders by their inability to speak the mother tongue.

These activities do not complete the list of educational and recreational services rendered by the church. All through the week it continues its ministry through organized work and through individual participation. Its kindergarten, every weekday afternoon, bears a good reputation among experts in that field.

The conventional church service comes at an unconventional time: five o'clock Sunday afternoon. The chapel usually is crowded. The service—Scripture, sermon, hymns—is in both English and Chinese.

Here in this service the results of the other activities appear. Dr. Lee, in describing the total program, said, "Anything that will bring them in, I use." And here they are. The day we were there, more than half of those in the congregation were non-Christians. They had come to hear the "good news" because of what they had seen in the lives of these consecrated Christian friends.

For here, in the midst of New York's Chinatown, the spirit of Christ comes into its own. "The Son of man came not to be ministered unto, but to minister" . . . . "that they might have life, and have it more abundantly." Baptists may well feel proud of their affiliation with the First Chinese Baptist Church of New York.

How to Secure Help from Field Workers

By RAY J. MARMELINK

RICHARD HOILAND, YOUNG PEOPLE'S WORK
ELIZABETH M. FINN, VACATION CHURCH SCHOOLS

A. J. R. SCHUMAKER, LEADERSHIP EDUCATION
PEARL ROSSER, CHILDREN'S WORK

FIELD service in Christian education lies within the reach of far more churches than the number that realize its availability. Many pastors, superintendents and teachers are not aware of the numerous helps that may be secured from their denominational headquarters and from other sources for the price of a stamp. The same failure to use what may be readily obtained often prevails in relation to field service.

Interpreted broadly, field workers include denominational area workers—as for a state, a district or a city—members of the denominational headquarters staff, secretaries of county and state councils of Christian education, mission board representatives, experienced directors of Christian education in local churches who often are glad to give help, members of Y. M. C. A. and Y. W. C. A. staffs with specialized interests in the church program, members of the regular and extension faculties of colleges and universities who are church-minded, and others. After the problems of the local church have been analyzed, the leaders should canvass the possible sources of help among persons such as those named above.

Ask for Help

To secure the services of some of these workers one need only to issue an invitation, for they are specifically assigned to field work in an area and are expected to fill all the legitimate engagements that their schedule will permit. Where a local or area leader is desired, the approach should be made directly. In the case of denominational headquarters staff members, one usually writes to the supervisor of field service or to the general secretary of the board or agency from which help is desired.

All requests for field service should be made well in advance of the date on which such service is to be rendered. Headquarters staff people have to plan their schedules months in advance in order to work out itineraries that will avoid unnecessary travel. Local workers can come on shorter notice, but even in their case, it is wiser to make arrangements some weeks in advance. In addition, early planning makes possible thorough preparation on the part of the leader and of the local group and clears the way for adequate publicity.

Prepare for the Visit

What preparation can be made for the visit of a field worker? Obviously, adequate publicity among the people concerned should be given, but publicity in itself is not enough. It must be supplemented by a careful and intelligent plan for enlisting the interest and the attendance of the personnel who will profit most from the visit. One pastor, in connection with a field worker's visit for the presentation and the study of the Youth Budget Plan of his denomination, saw the importance of this and made it a point to have present at the meeting representatives of the boards of his church, leaders in the women's missionary society, workers in the church school and a large number of members of the two young people's societies. All of these groups would have been affected by the adoption of the plan; absence of any one group would have reduced seriously the value of the field worker's contribution.

Conversely, if the field worker is to do his best, he should be given as clear and specific information as possible about the problem on which aid is needed, about the type of persons with whom he will work and about the setup that will be provided for his visit. A worker recently called upon to meet the church-school staff in a large church was advised that a majority of the workers who would be present had college training; the nature of previous meetings of this group was described; and a specific subject was assigned which fitted into the total program of the group. This advance information facilitated his preparation for the assignment.

Such procedure is in marked contrast with that of the pastor or the church school superintendent who, chancing to meet the field worker, says, "We'd like to have you out to our church some time," and speaks with all the casualness of an invitation to drop in for an evening when you have nothing else to do.

Specify Your Needs

Usually, field service is more effective if the worker is invited to deal with a specific rather than a general problem. A field man's visit to a suburban church well illustrates the point. In this church a man had volunteered to teach a class in leadership education during the next school year. A committee had been appointed to work out a program and a curriculum. One of the members of this committee had suggested a certain type of training course for which Standard credit could not be given. The chairman, sensing the inadequacy of this course but not knowing how to present the Standard Curriculum simply and clearly, called for help. He had the field worker meet the committee and the representatives of all the departments of the church school. The resulting meeting gave real help where a general visit might have been of little value.

The same instance also illustrates another useful suggestion. Before the meeting with the field worker, the committee had made a survey of the interest in leadership development in the church and had discovered that fifty-one persons were interested in some degree or

manner in taking a course. On the basis of that survey, and of other information gathered by the committee, the visitor was able to start them on the way toward a practical and constructive program. A survey before the visit "plows the soil" by stimulating interest, and it enables the field worker and the local group to have a factual basis for intelligent planning and action. In other words, work done in preparation for the visit may be as valuable as what the worker does after his arrival.

Share Your Help

Often the usefulness of the field worker can be increased by sharing his services with other local churches. Not long ago, a pastor in one community was concerned over the ineffectiveness of the young people's program in his church. As he talked the matter over with the representative of his own denomination, he became more and more convinced that the youth problem in his church was only a part of a community problem. This realization led to a meeting with four other pastors in an attempt to develop a community-wide church approach to a situation that was beyond the power of any one church to handle. In another instance, the field service pertained to planning for the vacation church school, and the local pastor extended an invitation to the workers in the other churches in his town. These thereby availed themselves of a service that most of them would not otherwise have had. Of course, it goes without saying that such an arrangement should function reciprocally.

Multiply Your Opportunities

Is a field worker's visit "just another meeting"? Certainly it ought not to be. Such an outcome may be avoided if the local committee provides some time while the worker is still present in which a local person can sum up the issues involved, and the suggestions offered and "bring the matter to a head," so that definite action may follow.

If time permits, some arrangement should be made for individual or special group conferences with the visitor. If a dinner conference has been scheduled, then the late afternoon might be available for interviews. If field service covers more than one day, certainly some of the time during the day should be used in personal conferences. Again, this requires careful planning in advance of the visit.

A considerable amount of valuable field service may be obtained by your church if its needs are of the kind that may be met by conferences or surveys or leadership education.

Motion Pictures for Recreation and Education

Third Article in a Series on Screen and Projector in the Church School

By PAUL H. VIETH

PERHAPS the most frequent use of motion pictures in the church is for recreation. In the judgment of the writer, this use is of least importance, for the public theater provides motion pictures for this purpose. There may be occasions, however, when a wholesome motion picture will add to a social occasion arranged either for the entire church or for a single department or class.

It should be emphasized, however, that even for recreational purposes films must be carefully selected so that they will be wholesome as well as entertaining. Many films of definite teaching value also have sufficiently high entertainment value to make them usable for this purpose. Let it be emphasized further that on such occasions good order should be insisted upon. This consideration has so often been overlooked that in some churches the showing of a picture is an occasion for a "rough house" in the worst sense of that term. The results in such cases are more harmful than beneficial.

The possibilities for using projected pictures in leadership education are only beginning to be explored at the present time.

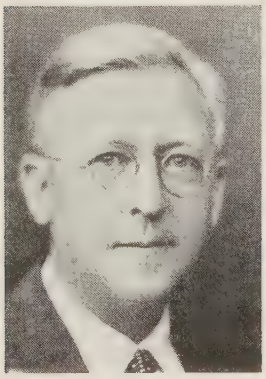
Everyone who has participated in the training of workers knows how difficult it is to make desirable practices vivid and concrete. We all feel the need of being able to say to the student, "This is what we mean," and then staging a demonstration. Efforts to provide such demonstration have been attempted through laboratory schools and field visits. However, such opportunities are available to only a few classes. It would seem that the next best thing might be to bring desirable practice right into the classroom by means of a motion picture.

In some ways this is even better than an observation visit, because in the motion picture, the producer can omit the practices that have no value or are even harmful as training material, and he can point to those practices that should be observed. A number of such pictures are now available, including: "The New Curriculum in Action," showing work in all four departments of the Children's Division; "Children Learn about Their Neighbors," showing the development of a unit of work in the primary department of Riverside Church, New York City; at least one film showing work in a nursery department and two additional ones showing work in the primary department.

The glass slide and film strip also present opportunities for the application of visual methods to teacher training. Still pictures can very well show what is desirable by way of equipment, classroom arrangement, architecture, worship centers and other items that do not require that people be seen in motion. It is predicted that there will be a rapid development in the application of this type of visual education. By means of the talking film, illustrated lectures by national leaders may be brought right into the classroom. If not allowed to be substituted for the work of the local teacher there can be no more objection to this than to the use of textbooks, and it may prove to be more valuable, at least to those who learn most readily by ear.

Proper and thorough advance preparation is essential to any measure of success in the use of visual aids. The possibility for the use of pictures must be seen early in order to allow time to order the needed materials or to make them if they are to be homemade. Thorough preparation is necessary, for by introducing such elements as a screen and a projector—with all the vicissitudes attendant on having lights out and the electric current on at the proper time, the right picture projected at the proper time and the slide inserted in the machine right side up—we greatly increase the possibility of confusion and disaster. If various people are to participate on the program, it is well to have actual rehearsals so that all possible difficulties and complications may be foreseen. The program needs to run smoothly. The rule should be that the less the mechanics of projection are in evidence the higher will be the rating which is given the program.

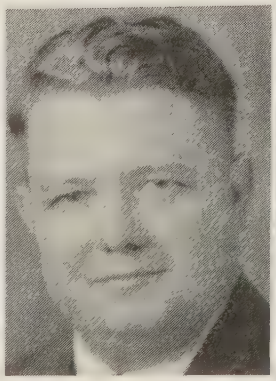
Another type of preparation strives to make sure that the group is ready for the pictures to be presented. A minimum of actual picturization may serve to produce a maximum value if proper preparation is made. On the other hand, a very good picture may entirely fail in its purpose if the group is not ready for it.



DR. WALTER E. WOODBURY, DIRECTOR OF EVANGELISM, THE AMERICAN BAPTIST HOME MISSION SOCIETY

GEORGE F. WOODY, INDIANAPOLIS LAYMAN, CHAIRMAN OF THE COMMITTEE OF 1000

MISS ROBERTA JONES, YOUTH REPRESENTATIVE, ASSOCIATIONAL EXECUTIVE COMMITTEE



ALVAH C. WAGGONER, CHAIRMAN EXECUTIVE COMMITTEE, INDIANAPOLIS BAPTIST ASSOCIATION

DR. CARLETON W. ATWATER, PASTOR FIRST BAPTIST CHURCH, INDIANAPOLIS

An Appeal to Loyalty

By CLIVE McGUIRE

City Executive, Indianapolis Baptist Association

THE Indianapolis Baptist Association has gathered thirty-three churches into the preliminary phase of a five-year evangelistic and church loyalty crusade. Rev. Ruben H. Lindstrom, moderator, and Alvah C. Waggoner, chairman of the executive committee, are promoting the work through the associational organization.

Under the leadership of another consecrated layman, George F. Woody, the evangelistic committee of eight has grown to be a "Committee of 1000," selected for and dedicated to the task of personal evangelism. Church school officers and teachers, presidents of young people's societies, deacons, leaders in women's work, and a large number of hitherto unenlisted leaders make up the personnel of that committee.

Primary responsibility for the inauguration of the movement belongs to Dr. Walter E. Woodbury, director of evangelism for The American Baptist Home Mission Society. When he addressed the Baptist pastors in Indianapolis more than a year ago, he started a great movement.

When the pastors asked Dr. Woodbury to undertake the personal leadership of an evangelistic and church loyalty crusade, he agreed. After that, the proposal was passed down the line to all departments of the association for official endorsement. This came gladly from the executive committee, the Baptist superintendents' league, the women's mission societies, the laymen's evangelistic committee, the B. Y. P. U. council, and finally from the association's full board in annual session, April 17, 1939. Dr. Woodbury addressed that meeting.

Then followed five months of organization and promotion. The associational headquarters office appeared as busy and lively as the headquarters of a political campaign. Letters, bulletins, conferences, committee meetings crowded into each day. Without being asked to do so, the pastors preached almost continuously on "The Deep Meaning of Church Membership." Before the crusade officially opened, the churches had begun to feel the effect of these messages. As a result, Indianapolis passed through its most active program of summer evangelism that it had known for many years.

On September 17, the pastors began four weeks of intensive personal visitation. They visited every Baptist home, not in the spirit of discharging a routine obligation, but with a passion for "lost" church members. They brought the churches to their knees.

Sunday, October 8, was the hour of action for the "Committee of 1000." The members started on a seven-day program of visitation in the homes of the entire Baptist body of 13,000. Armed with uniform pastoral letters and a new-found loyalty, they carried to each Baptist in the city an appeal to pray, to read the Bible and to go to church. Their approach was definite and practical.

Roll Call Sunday, October 15, found the churches filled to the same extent as they are on Easter Sunday with members who bore a new spirit of concern.

From October 29 to November 5, Indianapolis witnessed an amazing program of leadership training. Dr. Woodbury was the faculty. The "Committee of 1000" made up the student body. (Actual enrolment figures showed more than a thousand studying the meaning of the Christian life and the technic of soul-winning.) The Baptist Superintendents' League, a lay organization headed by Virgil R. Henderson, merged its own annual leadership training school with this one and rallied church school workers in large numbers to attend.

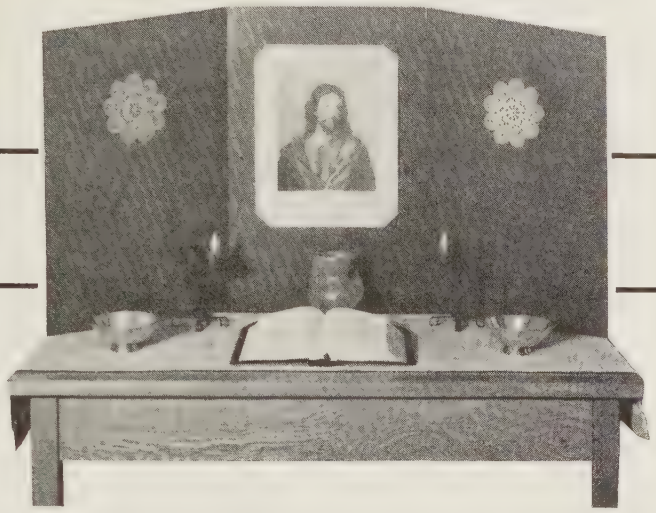
The idea caught the public's attention. Daily papers seized upon it as a major news item. Photographers and star reporters covered the sessions of the school and the workers' conferences held each day. The story made hundreds of column-inches. Hidden Baptists, reading of the great events, began to hunt up a church home. It happened in practically every church. Members who had not attended in years, called to tell the pastor, "I'll be in church next Sunday." Laymen and women who had not been asked to visit made responsibility lists for themselves and started out on the task.

On the morning of November 5, Dr. Woodbury closed his work with a broadcast from the pulpit of the First Baptist Church, of Indianapolis. He reached the entire Baptist constituency for church congregations throughout central Indiana received the sermon by radio as a part of their morning worship.

The same evangelistic fervor thus created grows with every day. At the turn of the New Year, the churches will enter simultaneously into two weeks of evangelistic meetings. This, in turn, will be followed by a New Year-to-Pentecost program of soul-winning and soul-culture. Then the project will have four years more to go before it reaches a possible completion.

Children's Leader

An Atmosphere for Worship



By EDITH A. LOOSE

UPON entering a great cathedral, one forgets the noise and confusion of the street beyond those gray stone walls. Within all is peace and quiet. Soft light streaming through the high, jeweled windows hallows the sanctuary. The majestic grandeur of the great arches, the massive pillars, the altar cross set against the exquisitely carved reredos, the stately pews—all these create a sense of awe and reverence. Those who enter as sightseers bow humbly in worship with those accustomed to seek out this holy place.

Because people are affected by their surroundings, the builders of a cathedral use every possible means to create an atmosphere that will help the worshiper to turn his thought Godward. But not many cathedrals are found in America except in the largest cities, and few of us have opportunity to worship within their walls.

Church sanctuaries too have been planned to help the worshiper to sense the presence of God. Even in the smallest church, there is a certain "churchly atmosphere" that induces worship. There are the altar, the communion table, the carved pulpit, the softly diffused light coming through the art glass windows, beautifully arranged flowers, sometimes a reproduction of an art masterpiece on the wall. There, too, one worships in the beauty of holiness.

Within the last few years children's division workers have become increasingly aware of the need of visual aids to worship in children's department rooms. A new term has come into use: the worship center. In simple terms this is merely a plan by which to bring into the children's church school rooms a little of the "churchly atmosphere" that is so sadly lacking in many children's quarters in the church. If adults who have had years of training in the art of worship find help in the aids placed in the church sanctuary, how much more necessary it is to provide some aids for the children in their worship.

The span of attention increases during a child's development but, even in the junior years, it sometimes wavers. During the most carefully planned worship service, some child may suddenly think of his new bicycle instead of the words of the song being sung or the Bible verse that is being given. When that happens (and what adult has not had his own mind wander?) is there something to catch his attention and bring it back to worship? Bare walls, sometimes dingy and soiled, are not very conducive to aspiring thoughts. How much more effective would be a picture, lighted by candlelight, of Jesus teaching on the hillside, or a lovely arrangement of flowers.

There are numerous ways in which a worship center may be arranged. Before talking about arrangements, however, there are a few principles to bear in mind. First, it is very important to place the worship center low enough for the children to see. A beautiful arrangement on a high table in a beginner department might just as well not be there. Primary and junior children will often go to the worship center in the presession time and read from the open Bible if it is on a level that invites reading.

In the second place, keep the center simple and childlike. Symbolic pictures will be avoided because children misinterpret them. The cross will not be used with beginner and primary children. Occasionally it may be used with juniors, especially during a unit on the church when they are studying the symbolism in the church sanctuary. A vase with a few artistically arranged flowers is better than a large overcrowded basket of flowers.

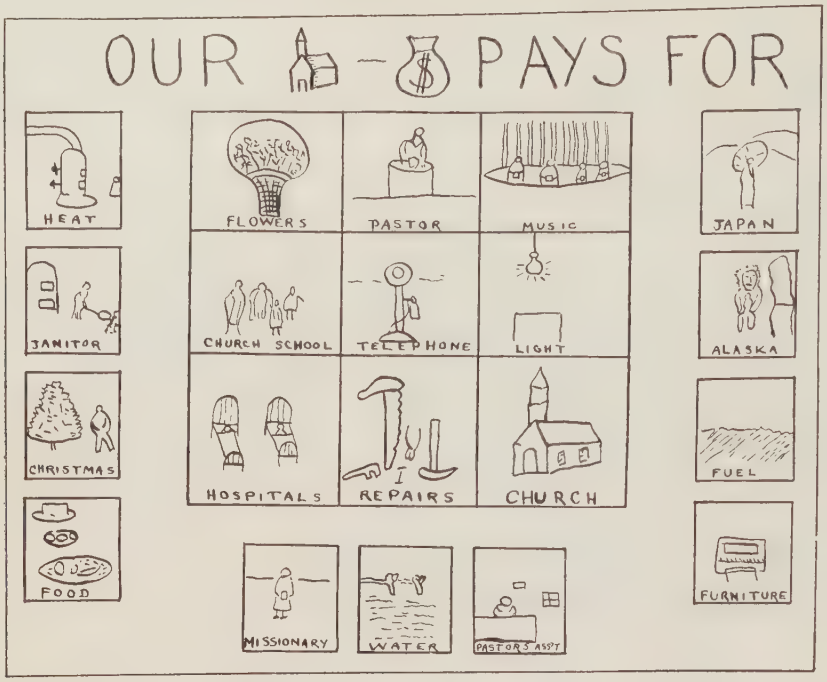
Variations in the arrangement from time to time provide freshness and new interest. If a picture is used, it should be appropriate to the theme.

Consideration also must be given to the permanence of the arrangement. Can the room be left undisturbed during the week, or will it be used for purposes that would destroy the effectiveness of the worship center? A lovely center would be out of place in a room where a sauerkraut supper was being served! But don't be discouraged. You can have a simple arrangement that can be set up in less time than it takes to tell it, used during the church school hour, and folded safely away in the cupboard until the following Sunday.

The illustrations accompanying this article show this very simple arrangement. Because of its simplicity and effectiveness, we shall go into detail to describe it.

For the background, secure at some paper supply store a sheet of 14-ply showcard board (the kind used by commercial sign-makers). This comes in many different colors and costs about twenty-five cents for a sheet 28 by 44 inches. Dark green or dark brown harmonizes well with most pictures. Cut this in two, both lengthwise and crosswise. This will give you four pieces,

(Please turn to page 22)



Stewardship Education in the Children's Division

Suggestions for the Workers' Conference

By DOROTHY W. PEASE

THE purpose of this workers' conference is to interpret a concept of stewardship which will be accepted by all the teachers. If asked to define the term, the majority would say that stewardship refers to "the use of money," whereas Christian stewardship is concerned with the investment of all phases of life in activities which bring more abundant life to others. "Stewardship is the administration of *all of life* so as to increase *life for all.*"

The use made of the conference period will depend largely upon whether it is to precede a series of stewardship lessons which may or may not be connected with the annual signing of pledges, or is to launch a new stewardship emphasis in the church school with the introduction of individual pledges and envelopes. In the former case, the emphasis will be inspirational; in the latter case, the period will include the explanation of the materials to be used. It should be made clear that the purpose of stewardship is not to increase giving, but to develop a spirit which will find joy in sharing.

Stewardship includes a study of the right use of money, which has been called "minted life." *Parents and Purse Strings,*[1] a symposium by parents of children in the Horace Mann and Lincoln schools, describes experiences in educating children in the right use of money. The discussions of an allowance, of saving and spending, of earning and of teaching the value and use of money are suggestive for church school leaders. Reference to these problems in this conference might result in asking a group of parents to make similar study for a parent-teacher meeting.

Responsibility Toward the Church Program

If the church school does not use individual envelopes, it would be very helpful to study the advantages of such a plan, the results in schools where envelopes are used and various methods of handling them with samples of envelopes, pledge-cards and statements. Another important subject for investigation is the "unified budget" of the church and school, for the teaching about the budget will depend upon whether the school is included in the church budget or has its own treasury. Would you use duplex envelopes or single-pocket envelopes with a definite percentage of the offering voted for missions? The duplex envelope causes the child to think more specifically in terms of "My Church" and "My World" and is the type of envelope he will have as a church member.

In order to teach responsibility for the church programs, many workers feel that primary, junior and junior high departments should be given pledge-cards to be filled in and signed with their parents' approval. The beginners may be given envelopes, but they are too young to make pledges. Each pupil should be given also a letter from the director or the board of religious education explaining the purpose of the envelope and the value of regular and planned giving. The pupils should be told that the expenses of the church continue every Sunday whether they are present or not, so if they are absent one Sunday they should take two envelopes the following Sunday. If they go away for the summer, they will find that taking one July envelope with each one for June, and one August envelope with each one for September is easier than leaving all of them until summer is over.

If the envelopes are assigned by classes and definite numbers reserved for each grade, it will be easier to make departmental reports. In order to make the work easier for the treasurer, a financial secretary may keep the record of contributions and send out the statements to the pupils.

Stewardship education in the church school may be provided through a series of worship periods, by substituting a

(Please turn to page 22)

[1] Bureau of Publication, Teachers College, Columbia University, New York City. Price, 65 cents.

Arranging a Worship Center

WHEN the children have a share in planning and arranging a worship setting, the experience of worship becomes much more meaningful to them. The pictures on the page opposite show how one group went about it.

1. James helps to find pictures to illustrate the February worship theme, "Prayer."

2. Mary tries the pictures against background hangings of different colors to find a pleasing combination.

3. Jackie and a teacher arrange the hangings, rich sateen folds in yellow, orange and green, at the worship center.

4. Jackie and Jean thumbtack the pictures in place.

5. Bonniejean and Jo Ann arrange flowers in bowls.

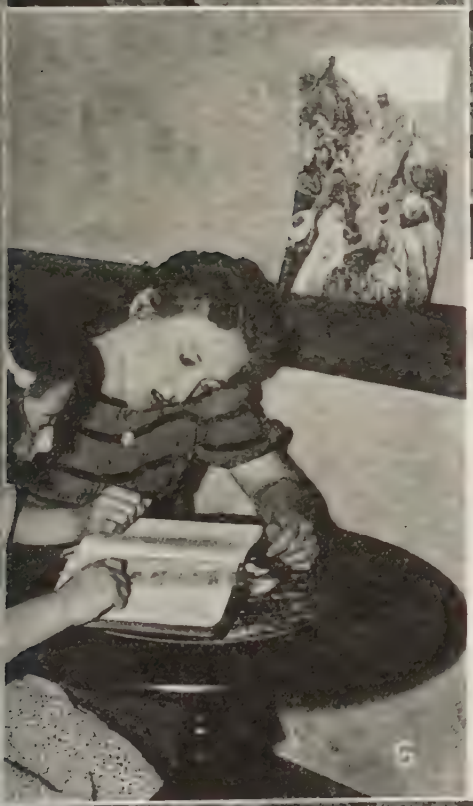
6. Bonniejean and a teacher locate the Scripture reading in the department Bible and put a marker in the place.

7. The entire group enters happily and sincerely into the worship service.

Arranging a Worship Center

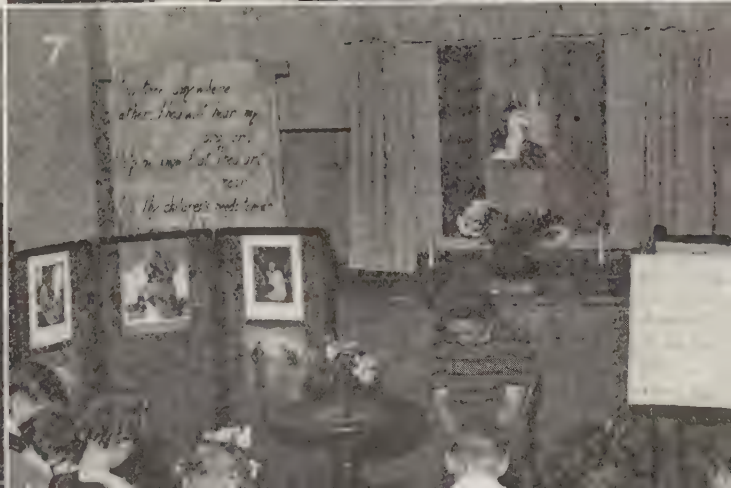
THIS IS HOW WE DID IT:

1. CHOOSING PICTURES FOR THE WORSHIP CENTER
2. SELECTING A COLORFUL BACKGROUND
3. PUTTING UP COLORED HANGINGS
4. ARRANGING APPROPRIATE PICTURES
5. ARRANGING FLOWERS FOR THE WORSHIP CENTER
6. FINDING PASSAGE IN THE DEPARTMENT BIBLE
7. THE CHILDREN WORSHIP



Arranged by
NAN HEFLIN

Photographs by
RALPH BERRY



AN ATMOSPHERE FOR WORSHIP

(Concluded from page 19)

each 14 by 22 inches. You will find it difficult to cut a clean edge on this heavy plyboard, so we suggest that you have it done at the place where you buy it or at a newspaper office where they have a large cutter.

You will use only three of the four pieces you now have. For the two outer panels, taper off the top edge, away from the center to a point four inches down on the opposite side. Hinge the pieces together with bookbinder's tape, placing one strip at the back and reenforce it by a strip on the front. (In case you live in a town where there is no book publisher, you can secure a silk finish adhesive cloth in one-inch width, four yards to the roll, in black, brown, blue, green, or red, from Gaylord Brothers, Syracuse, New York, for about thirty cents.) The three-panel arrangement allows the background to stand alone. However, it cannot be left standing for a week in a damp church or it will curl out of shape.

Choose from your file of Beginner or Primary Picture Sets an appropriate picture. Lay this picture in place on the center panel of your background, leaving about the same margin at the top and sides of the picture. This will leave the widest space at the bottom, as it should be. Cut diagonal slits in the cardboard into which to slip the corners of the picture. This permits an easy change of pictures.

The medallions on the side panels were cut from paper doilies and painted with gold paint. Brass candlesticks, vase, and offering bowls can be secured from the ten-cent store brassware counter for various prices. A coat of clear shellac will keep them from becoming dull from the dampness of a church basement. A runner of monk's cloth and an open Bible complete the arrangement.

More permanent centers can be arranged with just a little more outlay of money. A carpenter in the congregation could make from plyboard a hinged three-panel screen, in triptych style, the panels pointed at the top. This may be tall enough to stand on the floor behind the table. On the table would be arranged the candles, offering bowls, vase of flowers and the open Bible. Autumn leaves or other seasonal offerings from nature might be substituted for the flowers.

In place of a screen a dark blue or red velvet hanging makes a beautiful background against which to place a carefully chosen and framed picture.

Each leader will need to consider her own situation and use her initiative and ingenuity with any materials available. Her purpose will be to bring to her department room beauty and atmosphere to aid children in their worship.

Stewardship Education In the Children's Division

(Continued from page 20)

unit of stewardship lessons for those in the quarterlies or by utilizing part of the time that the adults are in church.

Stewardship Education for Younger Children

The phases of stewardship suitable for beginner and primary children are "God's gifts and our use of them," "Sharing," and "Helping God by giving." Kindergarten projects in sharing would involve something more tangible than money, for money, being a symbol, has no value to them. They may plant bulbs to be taken to shut-ins or they may take slips from a begonia and start little plants to give away. One beginner group was given some tiny goldfish when an outdoor pool was drained for the winter. They took care of them and enjoyed them for several months. When one of the pupils was kept at home because of illness, three little goldfish were put in a small bowl and taken to him and eventually all of them found homes where they were greatly appreciated. The children had the joy of sharing something which had become their own through care.

Money which is exchanged for something of intrinsic value becomes meaningful. When a group of children take their money to a florist's or to a toy store and exchange it for a plant or a toy for a sick friend, they experience the joy of giving.

The primary children may make attractive posters illustrating God's gifts to them and of things they give to him. They may talk about the work their money will do and may make a poster with one of their envelopes in the center and pictures of different items in the budget and of missionaries and mission work arranged around it. They may prefer to make individual posters to take home with their pledge-cards so that they can explain where their money will go.

Plans for Older Children

The junior study may be about "Stewards," "Partners," "Money," "The work of the church" or other phases of stewardship. The pupils may plan and present a worship service. One class may dramatize the Parable of the Talents or may write and dramatize a modern version of it, such as the story of three children whose father gave them different sums of money to use while he was away. Another class may write a litany or a psalm of thanksgiving.

They may study the work of the church, different members of the staff and officers coming in to tell what they do. The group may prefer to appoint pupils to interview these officials and bring back reports, although it is better for the entire department to know them. If the church supports a missionary, someone may tell something about his work. The pupils may list the various

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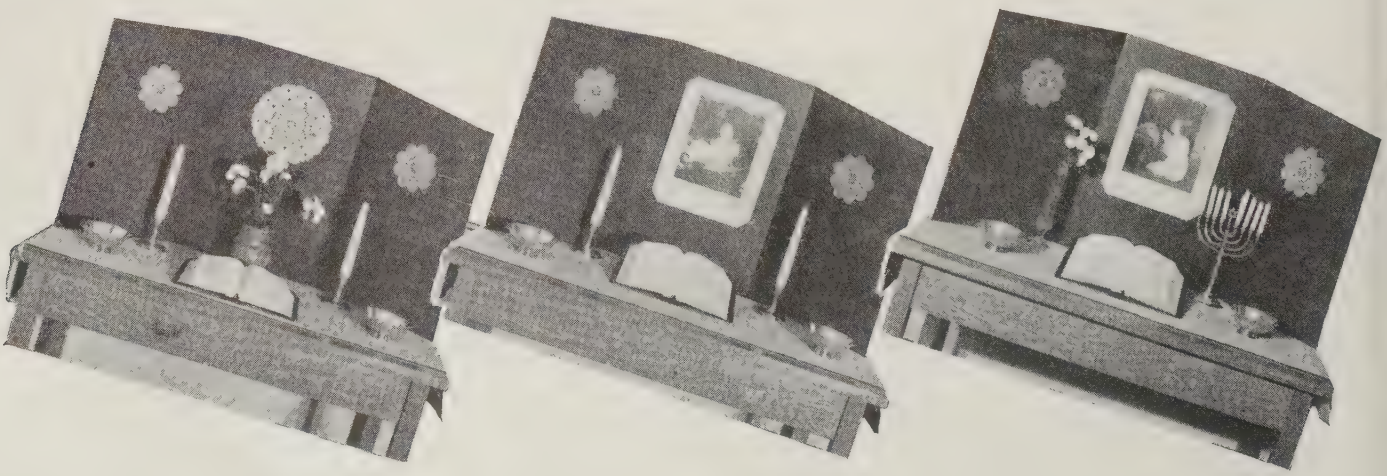


February in the Nursery Department

By HAZEL W. BIRNBAUM

E. G. Hoff

DURING December and January in our nursery classes we emphasized seasonal interests. It seems fitting during February to think about the children's social development in relation to others besides parents and playmates. The nursery child probably is more conscious of those who serve his home during the winter than at any other time because he is indoors more of the time and he is interested in all those who come to his home. The storeman, postman, doctor and policeman are all very interesting to these little ones. The doctor makes more calls in the home during the winter months than at any other time of the year. Therefore, let us concentrate our planning around these friends who serve our homes.

A letter to parents, advising them what our plans are and why we have chosen this group of interests, should be planned in the workers' conference. Of course, we need to be sure ourselves why we are going to attempt to broaden the horizon of experience of our children. It is only a short step from the appreciation of what others do for us to a desire to be helpful ourselves, so let us consider this the first reason for our choice. In addition, nursery children can begin to get a small idea that being helpful is a part of God's plan for us. They can understand that it gives us a good feeling inside to do something helpful to others. We may suggest in our letter to the mother that this attitude is developed when she herself is kind and courteous to those who serve the home and when she gives the child opportunities to express appreciation for such service. Perhaps she will plan for the child to have a trip to see the grocery storekeeper or druggist or to thank the policeman on the corner for helping us to cross the street. It is much easier for the children to have such experiences during the week than on Sunday.

At our workers' conference we will decide upon the materials most helpful, pictures, songs and stories. If the stories can be chosen in advance they may be thought about by the assistants during the days of preparation. Thus they may be prepared to tell a story whenever the interest seems to call for it. This will result in a more informal session and decided growth on the part of these assistants. In the case of the doctor story it will be helpful to make it more personal by building it around definite situations which have called for his service in the home.

We will gather our pictures from picture sets and magazines. We will use our "helpers" scrapbook which was made the previous year, or if this was not done we will start one now. The children can choose the pictures and the older ones help in the pasting. We will find a few simple poems about helpers in books of children's verse at the library. Sometimes we find more songs than can be used as songs. Why not use the words for our poetry appreciation?

We will want small toy trucks to use as delivery trucks. The little book, *On the Road*, is a helpful one to use. Doubtless it can be secured at the public library. The library also has splendid social science books on the policeman, postman and grocery man. Such books will help a great deal to create interest. We will use the dolls and housekeeping equipment, for housekeeping play will be a necessary background. We will want storekeeping equipment also.

Now we are ready to make definite plans for each session. We must also keep in mind the beauty of the new fallen snow, the fun we have playing in the snow, and the feeding of the birds, and time should be given for the interesting experiences to be told as they are offered.

FIRST SUNDAY
"The Policeman"

Because the policeman has such an important part in the lives of children as they go about their community, let us make him our first interest. Of course, if the policeman is not within the experience of your children we will substitute another helper for him, the farmer, the breadman, or whatever he may be. We will not forget to mention the silent policemen, the red and green signal lights at city intersections. If practical we will take the older children to an intersection where they might watch the policeman direct traffic and where he could guide the group across the street. If possible, give the children an opportunity to thank him for his care. If such an excursion cannot be arranged, we may play policeman in our own room, giving those who wish, an opportunity to be the policeman. The song, "Stop, look, listen,"[1] is a favorite when playing this. Little mothers can take the doll carriage across safely with the policeman's aid. The story, "Jean Watches a Policeman"[3] may be told and "The Song of the Friendly Helpers"[4] or the old favorite "We're Glad Today"[2] may be sung to them over and over with no effort to teach the words. Plenty of time for examination of pictures and conversation about their own experiences should be given. This will mean more to the children than our telling about the experiences of others. When it seems the natural thing to do we may bow our heads and say thank you to God for these kind helpers.

SECOND SUNDAY
"The Postman"

The story, "A Letter and a Box for Jimmie,"[3] may be used along with the pictures, scrapbook and toys. Simple valentines may be made by some of the older children if they seem interested.

Older children in their homes are talking about valentines and the spirit of surprise is in the air. Many of the children will wish to play postman, leaving make-believe valentines at imaginary doors. A valentine for a special helper in the church, the minister, sexton, or Sunday school superintendent may be made, or a sick friend, or mother and daddy may be remembered. Fancy colored papers, bits of paper doilies, stickers, manila paper, red crayons and red construction paper hearts should be available. A postman's bag can be made of wrapping paper. Much imaginative play can be enjoyed during this session and the opportunities for talking to God and for saying thank you to each other should be many.

THIRD SUNDAY
"The Storeman"

Today we will add to our pictures those showing several kinds of storekeepers. The same play of housekeeping, going to the store, and policeman directing traffic will be enjoyed. The street for crossing can be built by the children with blocks or chairs and will afford many happy experiences. If a scrapbook was started, work on this will continue. Many opportunities for thanking God for our helpers and friends will be ours if we have carefully planned our conversations and interest groups.

FOURTH SUNDAY
"The Doctor"

The story, "The Doctor Helps Jane,"[3] will be used today and of course the dolls will play a prominent part in the imaginative play. Little girls and boys like to play mother and doctor and they will enjoy this play. Time should be planned for them to tell of their experiences with the doctor's visits in their homes or their visit to his office. Let us emphasize the thought that the doctor helps us to keep well, and that he knows what is best for us when we are well and ill. Mention should be made of the dentist as a doctor who keeps us well by the proper care of our teeth. A visit from a real doctor may be helpful if he can enter into the imaginative play of children. Thanking God for the kind doctors will be a natural response to all these experiences.

Other helpers may be substituted for those suggested; for example, the druggist, barber, delivery-truck man, milkman, coal delivery man, iceman or gasoline station attendant. We will continue this interest in March.

This series of sessions about helpers is one of the most interesting to nursery children and it offers a wide range of activities. The timid children are won over in a short time through the imaginative play and most of them will want to play policemen, or storekeepers. Care should be taken that the children do not become tired during the play. At all times guard against overstimulation.

[1] *Song and Play for Children.*

[2] *Songs for the Preschool Age.*

[3] *Guiding Nursery Children in Home and School,* McCallum.

[4] *When the Little Child Wants to Sing.*

Creating Interest in the CRADLE ROLL

By ALMA JONES

BEING superintendent of one of the biggest little departments in our Sunday school is a task. Often people do not even know of the existence of the cradle roll or nursery department. With the enrolment increasing as rapidly as it has in the past few years, I find it very difficult to make all the visits necessary to reach every home at least once a quarter. Even with the help of good assistants it is sometimes impossible to contact each home as I did in the beginning, so it is my job to be always on the lookout for new ideas.

Among the newest of our ideas is a newspaper. Yes, a "really truly" newspaper telling about the cradle roll. We have started on a very modest scale with, of course, hopes that we can grow into something more pretentious. At present we have a one-page, three-column paper which we print once a month. We always try to put it on pink or blue paper, in keeping with our baby colors. Our name is "The Tiny Tots' Criterion" and the illustration for our heading is built around the idea of a chain with three links—the baby, the church and the home. At each end of the chain is a scroll containing a quotation, changed from month to month; under this drawing is the cradle roll motto, "A Christian Home for Every Baby" and our new name, "Tiny Tots' Criterion."

TWO TIMES TWO

We are exceptionally fortunate in having a duplicator on which to produce our newspaper and thus we can have a variety of illustrations in either black or colors. Each month we try to have a column of personal news, telling just who has gone where and why; or if one baby has cut a first tooth we try to celebrate the occasion properly with a short item or poem. Another column (or part of a column as the case may be) we devote to poetry, suggested books for mother's help, clippings from baby magazines, notices of free pamphlets, quotations, timely sayings and jokes. Whenever there is a special day to be celebrated such as Mother's Day, Father's Day, Cradle Roll Sunday, Christmas, or the like, we dedicate an issue of the paper to that day and try to fill it with appropriate articles and news.

Each month we try to vary the paper so that it will interest both parents and friends of our cradle roll babies. The central column is usually utilized for special announcements, directions to be followed on Cradle Roll Day, notice of special Christmas or Thanksgiving services, a word from our pastor, special thanks to friends who give us new toys or supplies, and often a word (translated, of course) from the babies.

After the paper has been printed we mail copies to all of the parents of our cradle roll babies, except those we are able to contact at church, and we send copies to those Sunday school classes whose membership is made up of parents or prospective parents.

Our paper was introduced in May, 1938, however, and we hope to get some constructive criticism soon so that we may improve. The most flattering comment we received was from a mother whose little girl was promoted to the beginner department. She came to me and exclaimed, "Of course I'm awfully glad my little girl was promoted, but now I'm afraid I won't be eligible for one of those cradle roll news sheets." This remark gave me the idea that a subscription list might prove a help and might bring in enough to defray partly the expenses of our paper.

February Experiences with Beginners

By ELIZABETH McE. SHIELDS

The Question of Attendance

The month of February is the time when beginners are apt to attend the church school irregularly because of weather or health conditions. For this reason it is wise to plan in a way that will recognize the possibility of having the experiences of each Sunday stand alone. In other words, the activities of each Sunday may almost constitute a unit of experience—not depending too much on what happened the week before or on what is likely to happen the next week.

Of course such a plan need not exclude the integration of the experiences of several weeks, welding them together into a larger unit. But, plans should be made with the knowledge that Mary is likely to be absent, with a bad cold, one or two Sundays in the month; that John will probably not come to Sunday school more than one out of the four Sundays in the month if the weather is very severe, and that the attendance of many others will be uncertain. Thus, although there may be a large group of beginners present each Sunday, the individuals who constitute the group may not be the same each week.

Another part of planning to meet the attendance situation should include close cooperation with the home, making a special effort to furnish parents with some of the materials of religious education used with the group of beginners. The leaflets or folders prepared for use at home should be mailed or taken to absentees, and, occasionally, there may be copies of songs and typewritten suggestions as to various possible activities. For example, a child who may not be able to attend a Sunday school session might not be too ill to make valentines or a scrapbook or folder for some other shut-in.

Attitudes Toward the Teacher's Textbook

There are several possible attitudes a teacher may take toward the teacher's textbook. It may help us to review some of them.

1. *Ignorance of the existence of a textbook.* Not long ago a young college graduate agreed to teach a group of little children, and was referred to an experienced teacher for suggestions.

After several minutes of conversation which revealed the fact that the prospective teacher had had no experience in teaching, and no training for the task, the teacher said, "I believe I can best help you by examining with you the textbook suggestions for next Sunday's session."

As the quarterly was opened the young prospect said, brightly, "I didn't know about this. It's good to have something to go by, isn't it?"

Incredible as it may seem, the young woman was in complete ignorance of this lesson help, and yet, with the self-sufficiency of youth, she was willing to face her teaching experience with no help. For, incidentally, the conference with the experienced teacher had been forced upon her.

It may not be quite accurate to list "Ignorance of the existence of a textbook" as an attitude toward such a book. But, we shall, in view of our purpose, ignore this fine distinction.

2. *The impracticable plans of a lesson-writer.* There are teachers who glance so hurriedly at the plans suggested in a teacher's text, that there is an air of detachment toward the printed page. "The plans are not practicable," says such a casual reader. "They make good reading but I couldn't think of using them in *my* situation."

First of all, we would advise this type of teacher to take time for careful reading, using her God-given imagination to see the plans in action. Each suggestion will then cease to be "print," and will eventuate in observation of flesh and blood children doing things together and learning from the experience.

It should not, now, be difficult for the reader to make the transfer to her own situation, asking herself honestly, "Can I carry out this suggestion with my children?" And, even more important, "Will it be helpful to try this with my beginners?"

By this time the once reluctant leader has reached the place where she may adapt to her own situation the plans of the lesson-writer, who, we might say, in passing, is not writing from a swivel-chair, but from actual experience in a variety of situations.

3. *A pattern to be followed blindly.* There is another type of teacher who reverences the printed page to such an extent that she follows blindly, using no initiative, and not realizing the necessity for making suitable adaptations. Her teaching attitude is material-centered rather than child-centered. She does not know that if she would truly teach she must follow the lead of the children, even though she may use many of the lesson-writer's suggestions.

4. *A glimpse into a real learning experience.* In the first session of an adult training class the leader described an hour's session in a beginner department. Then she placed a teacher's textbook in the hands of one of the students and asked her to select any one of the lesson-writer's teaching plans, and, on the following day, present it to the students in a way that should help them to feel that they had been observers in a real learning experience of little children in a church school.

The assignment was carried out most effectively. For example, the printed plans read, "When the children begin to arrive, each may be encouraged to go to one of the three interest tables." But the "assignee," in helping her listeners to visualize the carrying out of these instructions said, "There were three tables in the room, and, as the children arrived, each was allowed to go to the table of his choice and discover some of the interesting things there." Then after a lifelike description of what some of the children said and did, the young woman continued, "Then the pianist played 'All Things Bright and Beautiful' and the children gathered in a group around their teacher."

The entire session was described in terms of living experiences rather than in suggestions for living experiences, the result was that it caused the listeners to feel that they had witnessed a session in a church school beginner department.

Thus the imagination may touch the plans in the teacher's textbook with a magic wand which will change the suggested plans to plans that have been carried out. And we must remind ourselves that, in most cases, this is what they are from the lesson-writer's viewpoint.

We do not need, in this article, to suggest teaching plans for February. The lesson-writer has done an excellent piece of work in the teacher's text for the quarter, fascinating plans for a further use of some of the stories of Jesus, and for guiding beginners in joyous experiences in working with God.

Our concern, here, is for a right attitude toward these plans. Shall we think of them as "the impracticable plans of a lesson-writer," or "a pattern to be followed blindly" or "a glimpse into a real learning experience"?

NOTE. The above article refers to the Keystone Graded Course for beginners, "Guiding Beginners in Christian Growth," Parts II and VI.

Making the Best Use of our Teaching Materials

By Lena Weisenfelder

AT the ten-cent store a teacher of beginners procured enough loose-leaf notebooks for each of the eight teacher's textbooks in the course, "Guiding Beginners in Christian Growth." Using gummed labels, each book was labeled with the title and the correct number, from one to eight, inclusive. The wire stitching was removed from the center of each quarterly, the pages carefully cut through the center and punched to fit the binders. From time to time as helpful material was found, this, too, was placed in the binder. The Scripture passages referred to were typed or cut from an inexpensive Testament, pasted on blank pages and included in the book.

Each Sunday the leader who developed this plan placed in her book a typed copy of her outline for the day's session. A carbon copy was made for the pianist. Programs are seldom carried out exactly as planned, but it is well to have an outline. After the session a second sheet was used for comments as to changes that were made, and interesting things said by the children. When the material is again used, these notes will prove most helpful in planning the work.

A complete set of pupils' folders was also kept in a book, thus enabling the teacher quickly to find pictures for certain subjects and to know in preparing for a session exactly what material the child would receive to take home. A copy of the quarterly folder "A Message to Parents" helped to complete her reference material and to remind her of the importance of seeking home cooperation.

A list of all the subjects treated and stories illustrating each was made on cards and filed alphabetically in an index file, also secured from the ten-cent store. In this way if a certain story was needed it could be located quickly. For example, the theme might be "church." All the stories about church were listed on one card, with careful references as to their location in the course, as follows:

THEME: "Church"

"The Shiny Penny." Part 1, page 36.
"Marjorie's First Sunday." Part 1, page 37.
"When Jesus Went to Church." Part 1, page 43.
"People Bringing Gifts for Their Church." Part 3, page 71.
"The Story of Our Own Church." Part 3, page 73.
"Samuel Helping in the Church." Part 3, page 76.
"When Mary's Minister Comes to Supper." Part 3, page 80.
"How the People Made Their Church Beautiful." Part 3, page 85.
"A Little Boy Who Helped in the Church." Part 5, page 21.
"How Billy Came to Be Like His Father." Part 5, page 28.
"The Boy Jesus Goes to Church." Part 6, page 13.
"A Beautiful Church Which Many People Helped to Build." Part 7, page 15.
"How a Church Was Repaired." Part 7, page 20.
"How Everyone Helped." Part 7, page 25.

If desired a parenthetical word could be added to each reference to indicate the emphasis of the story, for instance: (offering) (friendliness) (care of church) (worship), and the like.

Other subjects could be indexed in the same way. Possible themes are "God's Care," "God's Outdoor World," "Jesus," "Prayer," "Sharing," "Helping," "Friends," "Homes," "Christmas." As the leader works with the lesson materials and with the index she will want to add other subjects that she feels will be helpful to her in her work.

"PRAYER"

By Lela Susan Wright

The little child raised her eyes
So filled with sorrowful tears.
"I'm sorry," she said to father
Who stood forgiving, near.

I lift an aching, contrite heart
So full of shame and fear;
I murmur, "I'm sorry, forgive and help."
Close by my Father hears.

A Valentine for the Sexton

By Helen Whitefield

WE had made valentines for far-away friends and for mothers and fathers. During the extended session it was suggested that we make one for our friend Sam, the caretaker. Sue, ever ready with suggestions, said, "Why not take a piece of paper and write the words of our song on it?" A piece of white construction paper was brought from the cupboard, cut into the shape of a heart and a small gold heart pasted on for each child present, each one doing his own pasting. The words of the song were printed in the center. ("Valentine's Day," from *When the Little Child Wants to Sing.*)

NEW BOOKS for CHILDREN

Fair Play. Written and illustrated by Munro Leaf. Frederick A. Stokes Co. 1939. 94 pages. $1.50.

This latest contribution of Munro Leaf is especially interesting to teachers and parents, because it presents in simple language and with many illustrations the basic principles of good citizenship. The author sets forth his aim as "I shall try to state very simply the elementary factors in living decently and pleasantly with each other, and the *whys* of rules, law and government for the common good and happiness." The book might well find a place on the browsing tables in the primary and junior departments, and it would be a good source book to use during the study of units dealing with God's laws of living or good citizenship.

Mike Mulligan and His Steam Shovel. Story and pictures by Virginia Lee Burton. Houghton Mifflin Company. 1939. $1.50.

This book, telling the story of Mike Mulligan and his steam shovel, Mary Anne, has freshness, originality and a delightful sense of humor. Here is your opportunity to meet a steam shovel with personality. This will be an excellent choice for children 5 to 8.

Pilgrim's Progress. By John Bunyan. Illustrated by Robert Lawson. Text retold by Mary Godolphin. Frederick A. Stokes Co. 1939. $2.00.

Robert Lawson gives back to modern readers, young and old, this old tale, reduced to one-fifth its original length, and illustrated with a beautiful and lively picture-accompaniment.

As the Primary Children Worship

By JEMIMA JORDON

SINCE the Primary Keystone Graded Lessons for February, in all three grades, are studies in friendship—either world wide and missionary in approach, or simply learning how to live together in home and school in a Christian way—our general theme shall be, "Being Friends." By keeping our worship thought in harmony with our lesson material, we shall more likely be able to lead our children into desired conduct results.

The children should be given definite opportunities for showing friendliness. Encourage them to be friendly to new children who come to the department; to share with each other; to cooperate with their teacher; to consider children of other nationalities as friends. Projects, such as making scrapbooks, binding together lesson leaflets or story-papers, or making valentines, could develop naturally through this theme. An invalid child or the children's ward of a hospital or some mission station might be recipients of gifts made. Even older shut-ins would appreciate a valentine shower. This gesture of friendship could be made to another children's department, too.

1. Being a Friend to Older Friends

QUIET MUSIC. "Thinking of God."[1]

CALL TO WORSHIP.

This is our heavenly Father's house,
I'm happy I can come today
To worship him with other folks,
Who love the Bible, sing and pray.

It's beautiful and quiet here,
And all my friends here love God too;
I'll whisper softly love to him,
And show my love in all I do.

SONG. "Father We Thank Thee for the Night."[1]

SCRIPTURE. Proverbs 17: 17a.

PICTURE TALKS. Using pictures to prompt their thinking, lead the children to talk about older friends who care for them, serve them, or with whom they come in friendly contact. Parents, teachers, the minister, their doctor, their dentist, traffic policemen, their milkman, the school custodian, and neighbors will head the list. Help them to understand that they need to show their friendliness in turn by being courteous, careful of other folks' property, obedient, helpful, and the like. The Keystone Graded Picture Sets, primary and beginner, have many pictures which will furnish inspiration.

PRAYER. Ask the children if they would like to whisper their thanks to God for these helping friends, while everyone bows his head. The leader may close with a few words.

SONG. "Sing Praises, Sing Praises to God."[2] (The phrase, "For helpers we sing," may be used, or each helper may be named, as "For parents we sing.")

OFFERING.

SONG. "Home and School and Play."[1]

(If some project, such as making valentines, is planned, the children may be asked to bring material next Sunday, which the leaders should plan to supplement.)

2. Being a Friend to Children Close By

QUIET MUSIC. "Friends."[2]

CALL TO WORSHIP.

"Enter into his gates with thanksgiving,
And into his courts with praise:
Be thankful unto him, and bless his name.
For the Lord is good."

SONG. "Friends, Friends, Friends."[1]

CONVERSATION. About ways of being a true friend to playmates.

SCRIPTURE. Proverbs 17: 17a.

PRAYER. Thanks for young friends, and asking for help to be a true friend.

OFFERING.

STORY. "St. Valentine." (Keystone Course III, Part II.)

SONG. "Home and School and Play."[1]

(If a valentine project is planned, the children should be allowed to decide where the valentine greetings are to go. If they are to be given to another department within the church or to another primary department in a near-by church, the children may take them in person, providing arrangements can be made with the leaders of these other groups in the meantime. A real feeling of friendship can thus be promoted. If they are to be sent through the mail, they should be addressed and stamped and put in a near-by mailbox.)

3. Being a Friend to Our Country

QUIET MUSIC. "Rest Music."[2]

CALL TO WORSHIP. (See first Sunday.)

SONG. "My Country, 'Tis of Thee."[1]

SCRIPTURE. Psalm 113: 1-4.

STORY.

What a Boy King Did for His Country

Long, long ago, years before Jesus lived in the same country, a boy king, whose name was Josiah, ruled the land. Josiah's father had not been a good king. He had not loved God, but had worshiped idols made of wood and brass and stone.

Josiah was only eight years old when he became king. Of course he was too young to take charge of the government, so the princes of the court ruled until he was sixteen years old.

King Josiah saw that the people of the land did not love God. They worshiped idols made of metal and wood that could not love them in return. The people were selfish and quarrelsome and unhappy. There were a few people in the land who loved the true God. Josiah saw how different they were, and he made his choice.

"I choose to worship God, and I'll do all within my power to lead the people of my country to love and serve God, too," he said.

And he did. Bravely, he sent out men all over the land to break down the altars at which people were worshiping idols. Then he asked the people to give offerings that God's house might be rebuilt so they could worship there. The people gave and gave.

They put the money into the hands of faithful workmen who set to work to rebuild, clean and make the house of the Lord beautiful again.

One day, Hilkiah, the minister, who had always been faithful to God, found the book of the law hidden under the dust and the ruin. This was a part of the Bible we have today. The good minister gave it to one of his helpers, and he ran as fast as he could with it to the king's court.

The young king was very sad at first because he and his people had not known about all the things the book told them concerning God. But when he had prayed to God, he was happy that they knew about it now and could do the things it said.

King Josiah sent out word all over his kingdom for the people to come to the house of God. Great and small, they all came. He stood before them in God's house and read God's book to them.

Then the king made God a solemn promise to worship him and serve him all the days of his life. The people promised, too. And all during King Josiah's reign they kept their promise and were happy and at peace.

CONVERSATION. (About ways of being good citizens.)

OFFERING.

SONG. "Praise Him, Praise Him."[1]

PRAYER.

4. Being a Friend to Children of Other Lands

QUIET MUSIC. "Oh, Rest in the Lord."[1]

CALL TO WORSHIP.

"This is God's house and he is here today,
He hears our songs of praise and listens when we pray."

PRAYER.

SONG. "The World Is a Wonderful Home."[1]

STORY. (A missionary or world friendship story may be told. Or a dramatization may be given of the stories they are having about children in other lands by some of the first-grade pupils.)

SONG. "A Whisper Song."[1]

OFFERING.

SONG. "Children of One Father."[1]

PRAYER VERSE.

We thank thee, Father, for thy love,
That's around the wide world everywhere.
May we love others that way, too,
Be helpful, kind, and ever share.

[1] *Worship and Conduct Songs.*
[2] *When the Little Child Wants to Sing.*

Happy Birthdays

February—Friendships

By BERTHA C. ANDERSON

SCRIPTURE: "*A friend loveth at all times.*"—Proverbs 17: 17.

ONE of the loveliest things God has done for us is to put into our natures an instinct and a propensity for making friends. Again we find that effort is involved even in this phase of God's care. To have friends we must exert ourselves in being friendly. We must give as well as receive.

We need to cultivate a sense of true values in choosing friends, for the influence our friends have over us can either mar our lives or be an inspiration to us.

The Scripture, which you will want to type on the envelopes of the birthday cards, reminds us that fair-weather friends are not true friends. A Christian does not desert a friend because he is in trouble, neither does he selfishly select his friends because they will be useful to him. Juniors will, no doubt, want to discuss this matter of friendship from these and other standpoints.

Forget-me-not blue was the shade of paper selected for the February poster.

The paper-lace heart is quite simply constructed from one square and two round six-inch lace-paper doilies such as may be purchased in ten-cent stores. Lap the edges of the round doilies over two adjacent sides of the square doily until a symmetrical heart is formed. Paste together and mount on the center of the poster. The heart pocket may be cut from orchid paper, or light rose pink would be effective. Cut along the dotted line before mounting. Slash another of the round doilies through the center, hollow out slightly and paste each section along the edges of the heart holder, laying in tiny pleats near the center. This forms the edge of the old-fashioned bouquet. Paste generously only the side and lower edges of the colored heart in fixing it over the lace heart.

The flowers are not hard to make. Cut the daisy from white paper, tinting the center yellow and the leaves green. The pansy may be cut from purple or yellow or any pansy-colored paper. Color the jagged, outlined splotches black or brown—brown on yellow, black on purple. Tint the center yellow and the leaves green. The forget-me-nots are cut from light-blue paper, the centers dotted with yellow and the leaves green, of course. The roses may be cut from any hue natural to roses. Do not copy the shading when tracing the outline. Put this in with crayon or water colors if you care to take this trouble for a more lifelike effect. Try shading a yellow rose with pink, a pink one with a deeper shade. Keep to delicate colors in this valentine poster.

NOTE. Patterns for this series of Birthday Posters may be secured at 35 cents per set of twelve.

Heavy Mounting Paper for backgrounds, 12 sheets 15 x 19 inches in size, properly assorted in colors needed for the 12 months, $1.00 per set of 12.

Order from nearest branch of The American Baptist Publication Society.

If you have less birthday celebrators than you need flowers to complete your bouquet, fasten some along the lower edge of the pocket. As in the other posters, the flowers can be mounted on paper, fastened over the pocket and the cards inserted back of them or attached to the cards and given to the children.

Stewardship Education in the Children's Division

(Concluded from page 22)

expenses of the church and check the items which benefit them. The logical conclusion is that they should help to pay for what they receive. One class may make a large poster for their room or for the church bulletin-board, illustrating the items on the church budget. Pictures of the minister and other staff members, electric light, coal, and so on, arranged effectively will help even adults to visualize the church expenses and benevolences. A leader may ask the pupils to draw posters, offering to mimeograph copies of the best one for each member of the department.

The pupils may be interested in the history of money. *The National Geographic* magazine for December, 1927 and children's encyclopedias contain interesting and informing articles on this subject. In connection with such a study, the pupils should be given experience in keeping cash accounts. Small cashbooks may be made in which they may enter all receipts, expenditures and gifts during the time covered by the unit. If most of the pupils receive allowances, the parents may be asked to guide them in a wise use of their money. The allowance should include the church school offering so that the child gives something which really is his. If he takes to church an envelope which his parents have filled with their money he is not having an experience of giving.

Each department, as it considers these suggestions in its own conference, should remember that stewardship involves the sharing of ourselves and of that which is ours. Giving away clothes and toys which we no longer desire is another matter. That helps someone else, to be sure, but it is not a substitute for sharing.

■

ONE of the best interpretations of the broader concept of Christian stewardship is found in the book, *It Is to Share*, by Irwin Paulsen. He says, "Stewardship, as a principle in the life of the individual, has no valid meaning apart from the fundamental Christian principle of the worth of personality."

An Experience in International Fellowship

By EDITH B. WARREN

RACIAL Relations Sunday was approaching with a major emphasis on the Negro problem. What were we in a small New England village, with the only colored child in school in a fair way to being spoiled by the attentions of his schoolmates, to present on this all-important day?

We had been studying the Hebrew people of the Old Testament and the persecuted Jews of today. In connection with our Old Testament study a synagogue service was substituted occasionally for the regular fifteen-minute worship period. With the aid of church and public library, the group-leader had worked out the service described below, which she hoped might not be too different from that attended by the boy Jesus.

The description called for a "simple, bare room, quiet and dimly lighted." Our vestry met the first and second requirements, the children's awe and interest the third and low candles set in small sauce-dishes on the window-sills fulfilled the fourth. Across one end of our vestry were heavy draw-curtains, behind which supposedly were concealed the Ark of the Covenant and the sacred rolls of the law and the prophets. The former existed in the imagination only, and the latter were made of strips of heavy brown paper with wooden rolls at each end. On this paper were pasted copies of the psalms and other Scripture which we wished to use in the service. In front of the curtains was a raised platform with a reading-desk on which burned candles in a seven-branch candlestick and incense. According to the description of the synagogue there should have been a row of seats along the front of this platform facing the congregation, but our platform was too small to accommodate them, so we placed the seats on the floor in front of the platform. Here sat the elders, or the teachers, "chosen by and from the congregation." (We chose these at our fellowship service which preceded the synagogue service, and at that time the importance of solemnity and dignity was impressed upon the boys and girls.)

The center seat was reserved for the ruler of the synagogue who had charge of the service, in this case our pastor. Around the outside of the room were chairs arranged for the "men," while the "women" sat at the back of the room behind a screen or curtain. We deviated from the rules by removing the screen after everyone was in his place, so that the girls, too, might get the full beauty of the service. The "men" entered by one door, the "women" by another. Just inside each door was a "mite-box," into which each junior put his regular contribution as he entered the room. (These "mite-boxes" were heavy cardboard boxes, in the tops of which had been cut slits large enough to accommodate a church offering envelope. They had been made ready in advance by two junior boys.) When each one was in his place and all was still, the ruler, wearing a black robe, entered by the rear door with bowed head. He ascended the platform and stood facing the east, with his back to the congregation, and prayed, using as a prayer Psalm 103, verses 1-13. When he finished, the congregation recited in unison the Shema, Deuteronomy 6: 4, 5, after which he took the roll of the law from behind the curtain and read, still standing with his back to the congregation, Exodus 20: 1-17, Psalm 95: 1-7a, and Psalm 100. He then took his seat with the elders and "exhorted his people"—in other words, gave them a short talk based on the previous readings and emphasizing the commandments. This was followed by a brief prayer (we used Psalm 102: 1, 2) and the benediction, Numbers 6: 24-26, after which the ruler left the room as he had entered it, and the service was over.

The juniors often ask for a synagogue service, and there is never anything but the deepest reverence apparent in their attitude. With this and their knowledge of the Old Testament for a background, we ventured to ask for help for Racial Relations Sunday from the Jewish liberal church in a neighboring city. In response to our request, four young people of high-school age came out to our junior service, bringing with them beautiful rolls of the law written by hand on parchment, phylacteries, a ram's horn, massive brass candlesticks, and, best of all, a willingness to explain to us the various uses to which these things are put. In addition they chanted parts of their service for us and described for us many interesting customs, such as the lighting of candles in the homes on Friday night preceding their synagogue service.

When, in response to our offer to return their kindness by doing something similar for them, came the words, "The fact that you wanted us to come, plus your kindness and courtesy have more than repaid us for anything we have done," we felt that our Racial Relations Sunday had not been in vain.

JUNIOR WORSHIP SERVICES

By BELLE CHAPMAN MORRILL

February: Friends to All the World

WITH Race Relations Sunday falling on the Sunday nearest Lincoln's Birthday, February seems a logical month for a world emphasis. This year problems of Jewish refugees, of Chinese relief for war and flood victims, and of the warring nations in Europe, all familiar to juniors over the radio, call for special Christian interpretation. It is most desirable that wherever possible appeal to the sympathy of the boys and girls be followed up by projects calling for social action.

1. The Nation That Gave Us Jesus

PRESESSION ACTIVITIES.

Examination of poster showing what we owe past and present members of the Jewish race. This might be prepared by pupils studying Keystone Course V during their January unit on "The Story of the Hebrew People." For names and contributions see the list below and ask for suggestions from a local Jewish rabbi, a school teacher or a librarian.

Music. Felix Mendelssohn, Fritz Kreisler, Irving Berlin, Yehudi Menuhin.

Books. David, Amos, Ezra, Matthew, John, Henrich Heine, Edna Ferber, Mary Antin, Louis Untermeyer.

Education. Gamaliel, Henri Bergson, Felix Adler, Lillian D. Wald.

Art. Victor Brenner (designed Lincoln penny).

Government. Moses, Disraeli, Governor Lehman, Justice Brandeis.

Science. Einstein.

Religion. Isaiah, John the Baptist, Paul, Rabbi Stephen Wise. It should be pointed out that Jesus himself belonged to the Jewish race.

Philanthropy. Simon Guggenheim, Julius Rosenwald (Negro schools).

PREPARATION FOR WORSHIP.

Leader. For our quiet music I am going to play the piece called "Consolation," written by Felix Mendelssohn, who was a German Christian Jew.

Music. Mendelssohn's "Consolation."

CALL TO WORSHIP.

Girls. Let the people praise thee, O God, let all the people praise thee.

Boys. O, let the nations be glad and sing for joy.

HYMN. "Ancient of Days." (Begin with second stanza.)

SCRIPTURE. Genesis 45: 17-20.

PRAYER. Thanks for the kind Egyptian king, and for the good things the Jews have given the world. Prayer that we may be friendly to Jewish people we meet, to help make up for the things they have suffered from others.

HYMN. "The King of Love My Shepherd Is." (Explain that this is a present-day hymn written from an old song in King David's hymnbook.)

OFFERTORY. "Our Gifts."

DISCUSSION. "Jewish Refugees." (By the leader.)

A few minutes ago we read about the good king of Egypt who invited the starving Hebrews to come to his country to live. We all know that later there was another king who made slaves of the Hebrews so that Moses had to lead them out of Egypt. Years after that almost the same thing happened in Europe. The Jews were invited to come to Italy, Spain, England and Germany, but when they began to be prosperous they were forced to live in dark alleys called ghettos and were finally driven out of those countries. Queen Isabella's husband, Ferdinand, was especially cruel to them. In the time of the Puritans they were invited to come back to England and one of them, Disraeli, was Queen Victoria's prime minister. Once more they were invited to Germany and for years some of the greatest teachers in the German universities were Jews. And now again Hitler is driving them out of Germany. Most of the Jewish refugees who are trying to find a home in other countries are doctors, teachers and other skilled workers. The Friends have a farm school in Iowa where forty refugees can live at a time, learning American ways until they can find work to do. (Free pamphlet can be obtained from Refugee Section, American Friends Service Committee, 20 South Twelfth Street, Philadelphia. Discussion may end in an appeal for an offering for Jewish refugees, more thoughtful treatment of Jewish schoolmates and trades people, and if there are refugee children in the community, helping them with lessons, inviting them home for a meal, and taking their part if other children ridicule their dress, speech or strange customs.)

2. Negro Americans

PRESESSION ACTIVITIES.

Exhibit of pictures and clippings about famous Negroes of today, including Philippa Schuyler, child musician and composer. (See back numbers of *Crisis* and *Opportunity*, *Journal of Negro Life* in public library. Picture of Richard Berry Harrison appeared on cover of *Time*, March 4, 1935.

CALL TO WORSHIP. (See first Sunday.)

SPIRITUAL. "Go Down Moses." (Let boys sing refrain "Let my people go," and girls the narrative part.)

LEADER. For our Scripture I am going to read the story of a colored man who had an important position under the Ethiopian Queen, Candace. He became a Christian, and most of the Ethiopians are Christians today.

SCRIPTURE. Acts 8: 26-38.

PRAYER. Expressing thanks for Negro music and other contributions, and sorrow that our country made slaves of them, and that many people are still unkind. Asking for help that we may be friendly like Philip.

OFFERTORY. "Our Gifts."

STORY. "Richard Berry Harrison":

When the religious play "Green Pastures" was to be given, they spent a long time looking for a good man for the part of "De Lawd," a character in that play. This is the story of that man.

Richard Berry Harrison was born in Canada near the end of the Civil War. His father and mother had escaped from slavery several years before. There were five younger brothers and sisters in the family, so Richard had to leave school and go to work. While he was carrying heavy suitcases as bell-boy in Detroit hotels, he dreamed of some day being a great actor.

He studied for a while at a dramatic school and earned some money giving readings from Shakespeare's plays. For several years he worked as a dining-car waiter. He also taught dramatics in some of the Negro schools of the South. Once when he was out of work Miss Lucy Laney, principal of Haines Institute in Augusta, Georgia, boarded him for part of a year in exchange for training the students in class-day plays.

It was while he was helping the New York City Negro churches to put on religious plays, that he was asked to play the part of "De Lawd" in "Green Pastures." At first he hesitated because he thought it would be irreverent to play this part. But finally, after he had studied the words of his part, he decided this might be a way of helping people better to understand God's care for his own people. In all the five years during which the play was given he never missed his lines and never was absent from a performance until he fell sick and died suddenly in March, 1935. The most beautiful cathedral in New York City had a service for him which was attended by fifteen hundred people. both white and colored.

When people asked him why he had been successful he often said it was due to his spending half an hour in quiet thought and prayer before he played his part. His acting, in an effort to show how God loves people and is sorry when they do wrong, was so reverent that the audiences were as quiet as if they were in a church.

HYMN. "Friends with All the World."

3. Friends from Many Lands

PRESESSION ACTIVITIES.

Try to feature some nationality against which there is definite prejudice in the community. Examples of handicraft in which they are skilled, and stories of the heroes or customs of that group may be featured.

CALL TO WORSHIP. (See first Sunday.)

HYMN. "O Beautiful for Spacious Skies."

LEADER. This morning let us read a story about the Samaritan people. The Jewish people looked down upon them just as some people in our country look down on people of other nationalities.

SCRIPTURE. John 4: 7-10, giving special emphasis to the pronouns in verse 9.

PRAYER. Dear Lord, we are thinking today of people who come to our country from other lands. Help us to remember they are all thy children. Some of them have come from lands where they were badly treated and they thought the United States (or Canada) was a good land. Help us not to disappoint them, but to be kind to them as Jesus would be. Amen.

(Please turn to page 32)

He Came to Serve[1]

By MARGARET M. CLEMENS

THIS four-week unit is designed to help the juniors to appreciate more fully the fact that though Jesus was intensely busy as he "went about doing good," he was never too busy to seek out and help those individuals who especially needed him.

The adult leader will need to have access to the additional materials in the story-paper, *Juniors*.

This Unit and the Juniors

It is a well-known fact that vitality and activity have a great appeal for juniors. How thrilling the story of Jesus' life and work can be made for them if we only remember this interest! Strong, vital, energetic, active, busy, friendly, democratic, loyal, helpful—Jesus possessed all of these qualities boys and girls admire. Let us present him therefore in all his virile strength, a hero so strong that he never failed to be tender and considerate toward those in need.

If we can do this well we may hope to achieve with our juniors the following outcomes:

1. An appreciation of Jesus as a busy worker, with varied tasks to perform.
2. A recognition of the fact that Jesus was concerned for people, both in crowds and as individuals, and that he was never too busy to give personal help and companionship to those who needed it.
3. A desire to share Jesus' friendship today, and to help in his work.

Suggested Activities

The plans for these sessions are so prepared that the juniors themselves can carry out most of them. Since it is important that boys and girls receive training and practice in leadership, they should carry as much of the responsibility as possible. The adult leader will find many opportunities for enriching the sessions by maintaining some direction from the background, and by contributing to the programs as one of the group.

The unit will be more effective if activities are planned which will help the juniors to feel that they actually have a share in Jesus' friendship and work. The following may be suggestive:

1. Forming a service club. The group may decide to form a club to carry out Jesus' ideals of service. A president may be chosen to call the meeting to order each week during the work period. At that time reports will be given on service needs which have been discovered during the week, and plans made for carrying out the work. Such things as shoveling paths for an elderly couple, bringing small children to Sunday school, delivering church calendars, repairing hymnbooks, planning a program for a shut-in may be undertaken. Consult your pastor for ideas.
2. Learning the hymns, "My Master Was a Worker," and "Lord, I Want to Be a Christian."
3. Illustrating the hymn, "My Master Was a Worker."
4. Making a collection of pictures illustrating "Jesus and His Work" to send to a missionary.
5. Making get-well and greeting cards for shut-ins.

Background Reading for the Leader

The Hidden Years, Oxenham.
By an Unknown Disciple.
Gentlemen, the King! Oxenham.
Portrait of a Carpenter, Kirkland.

Session I. February 11

JESUS, THE WORKER

This session will seek to present Jesus as the good workman, strong in body from his youth of hard toil, and strong in his purpose to serve as he "went about doing good."

The Adult Leader's Preparation

The juniors themselves can plan and carry through this meeting with a little guidance from you. You will want to check over all plans with the junior leader, making sure that all assignments are cared for and the program is well arranged. You will want to be ready to contribute from your wider reading and experience to the reports made by the juniors. You should plan also to teach the hymn, "My Master Was a Worker," at the beginning of the session, if it is new to the juniors. Another responsibility for you will be the planning and directing of any activities undertaken in the work period. (See Introduction for suggestions.) Probably you will be asked to direct the juniors' thoughts in the closing prayer.

Session Outline

QUIET MUSIC.
CALL TO WORSHIP.
HYMN. "Fairest Lord Jesus."
PRAYER. Led by junior leader.
TOPIC INTRODUCED. By junior leader.
HYMN. "My Master Was a Worker."
REPORT. "The Carpenter Shop."
SCRIPTURE. Matthew 9: 35.
REPORT. "How Jesus Traveled."
REPORT. "Jesus' Work."
OFFERING.
WORK PERIOD. Guided by adult leader. This period may be spent on any of the activities suggested in the Introduction.
CLOSING HYMN. "O Master-Workman of the Race."
CLOSING PRAYER.

Session II. February 18

TIME FOR THE LONELY

The emphasis in today's session will be upon Jesus' tender and considerate thoughtfulness for those who were sad and lonely.

The Adult Leader's Preparation

In preparation for today's session you will want to think of some things your juniors may do to cheer some lonely people. Perhaps your pastor can give you some ideas. Preparing a gift for a shut-in, making greeting cards, planning to do errands for some older person, holding a program at the old folks home, delivering church calendars and papers to shut-ins offer possibilities. Be ready to lead the discussion and help the juniors to plan and carry out some of these or similar activities. Finding a way to serve as Jesus did is the most valuable activity of this study.

You will want to go over the plans with the junior leader. Perhaps you or some other adult helper will be asked to take the part of Aunt Ruth in the dramatization.

Session Outline

HYMN. "May Jesus Christ Be Praised."
PRAYER. The Lord's Prayer.
OFFERING.
HYMN. "My Master Was a Worker."
TOPIC INTRODUCED. By junior leader.
SCRIPTURE. Matthew 11: 28-30.
HYMN. "Tell Me the Stories of Jesus."
DRAMATIZATION. A Cure for Loneliness.
DISCUSSION. What Can We Do? Led by adult leader.
POEM. Recited by a junior.
PRAYER.
HYMN. "O Master of the Loving Heart."
WORK PERIOD. Guided by adult leader.

Session III. February 25

TIME FOR THE CHILDREN

Today's material presents Jesus, the Friend of all, as One who was always interested in and friendly toward boys and girls.

[1] Prepared from outlines copyrighted by the International Council of Religious Education.

The Adult Leader's Preparation

This session can be carried out by the juniors without a great deal of adult help. You will want to go over the program with the junior leader, making sure that all assignments are cared for. Perhaps your help will be needed in assembling the oriental costumes for the four juniors who are to tell first-person stories. You will need also to check up on the projects under way and plan for today's work period.

Session Outline

QUIET MUSIC.

CALL TO WORSHIP.

HYMN. "All Hail the Power of Jesus' Name."

PRAYER.

HYMN. "My Master Was a Worker."

TOPIC INTRODUCED. By junior leader.

SCRIPTURE. Mark 10: 13-16; Luke 9: 47, 48.

HYMN. "Tell Me the Stories of Jesus."

STORIES. Told by four juniors.

HYMN. "Jesus, My Friend," or "I've Found a Friend."

POEM.

PRAYER. Sentence prayers by juniors.

OFFERING.

HYMN. "I Would Be True."

WORK PERIOD. Guided by adult leader.

Session IV. March 3

TIME FOR HIS FRIENDS

This closing session of the unit should help the juniors to appreciate more fully Jesus' concern for and interest in his friends, and should increase the desire of each boy and girl to share his friendship and his work.

The Adult Leader's Preparation

The other sessions of this unit have helped the juniors to become more familiar with Jesus' work and with his concern for persons everywhere. Today's session should contain an even more personal message for each junior as he thinks about Jesus' love for his friends and as he realizes that there is a place in that circle of friendship for each boy and girl. Friendship always involves certain obligations, however, and you will want to help the juniors to discover what it means to become a friend of Jesus.

It is suggested that the session close with a brief devotional period. If this plan is followed, the opening period and the closing worship may be divided by the work period. During the work period the members of the "Service Club" will report work done and new needs discovered. Any projects under way, such as making a picture collection or something-to-do books, should be completed at this time, if possible. Take a few minutes at the beginning of the period to teach the song, "Lord, I Want to Be a Christian." This probably will be familiar to some of the juniors.

Session Outline

HYMN. "I Love to Tell the Story."

TOPIC INTRODUCED. By junior leader.

PRAYER. The Lord's Prayer.

SCRIPTURE. Matthew, Chapter 7.

HYMN. "I'm Glad Jesus Is My Friend," or "How Strong and Sweet My Father's Care."

BIBLE STORIES. Told by two juniors.

POEM. "I Have a Friend."

OFFERING.

HYMN. "My Master Was a Worker."

WORK PERIOD.

Closing Devotional Period

QUIET MUSIC. "Lord, I Want to Be a Christian."

SONG. "In Days of Old in Palestine."

SCRIPTURE.

STORY. By a junior.

POEM. By a junior.

MEDITATION. Heads bowed while pianist plays softly.

PRAYER.

CLOSING HYMN. "Lord, I Want to Be a Christian."

JUNIOR WORSHIP SERVICES

(Concluded from page 30)

OFFERTORY. "Our Gifts."

STORY. "The Boy Who Didn't Know His Own Family." (Keystone Course V, Part 4, page 188, teacher's book.)

HYMN. "In Christ There Is No East Nor West."

4. Friends to the Nations at War

PRESESSION ACTIVITIES.

Display on wall or bulletin-board charts or cartoons showing the waste and futility of war. If possible have at the worship center a large picture such as the statue, "Christ of the Andes," picture of monument of Universal Postal Union (Williams & Heintz Company, 59 "M" Street, N. E., Washington, D. C.) or, best of all, the picture, "Christ of the Andes" with the children of the world praying for peace. (Obtainable from Saint Philip's Society, 1664 Greenmount Avenue, Akron, Ohio.)

CALL TO WORSHIP. (See suggestions for the first Sunday.)

HYMN. "We've a Story to Tell."

SCRIPTURE. Micah 4: 1-4.

PRAYER. For our prayer let us use a prayer for peace that a group of junior boys and girls wrote in vacation church school. Will you pray the prayer after me? (Pause as indicated while group repeats preceding phrase.)

Dear Father in heaven. . . . We thank thee for the people who have tried to prevent war and keep peace among the nations. . . . We are sorry for the children who are suffering because of war today. . . . Forgive the leaders who have persuaded their people . . . . that war is the best way to settle disputes. . . . Help them to realize that modern warfare is cruel and unnecessary . . . . and that money could be spent in better ways. . . . Teach us how to control our tempers . . . . and to live in peace with our playmates. . . . Show us how to be friendly and kind to people of other nations . . . . so that when we grow up we will understand them . . . . and will work for world peace. . . . We ask this in the name of Jesus, the Prince of Peace. Amen.

OFFERTORY. "Our Gifts."

SUGGESTIONS FOR CONVERSATION.

An outline map of Europe and Asia showing the countries now at war, might be filled in with the aid of the boys and girls. Sympathy for certain countries will probably develop. At the point where this turns to prejudice against the aggressing nations, some means like the following might be used to keep the world family attitude even toward the nations which seem most guilty, in the present hostilities.

Regarding Germany, we find through books and over the radio that there are many good people in Germany who do not think Hitler is doing right. Some who have studied Hitler's life thoroughly say it was the cruelty of the allied soldiers to the German women after the Armistice was signed, that made him decide to get even some day.

Regarding Japan, the great Christian Kagawa and others of his people think the war on China is wrong, but they cannot do anything about it. Japan is trying to get territory much as England conquered India and the United States took the land belonging to the Indians. Is Japan wholly to blame when her army planes, trucks, oil and scrap iron for bombs are being sold her by the United States?

The conclusion might be an appeal for Chinese relief or writing (in the class period) a letter to the President about selling scrap iron and war materials to Japan.

HYMN. "God of the Nations."

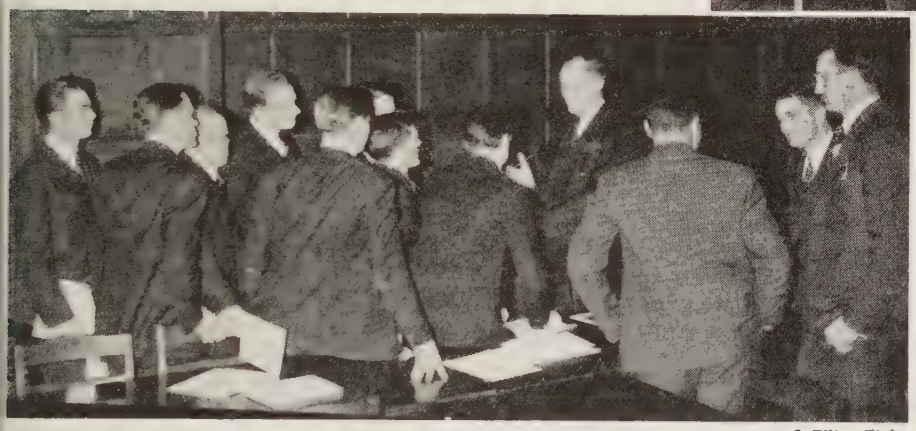
Step by Step IN Project Teaching

By ERWIN L. SHAVER

Secretary of Leadership Education
Board of Home Missions of the Congregational and Christian Churches

Lionel Green

THE PROJECT METHOD HAS MORE POSSIBILITIES IN IT THAN ANYTHING THAT HAS HAPPENED IN EDUCATION SO FAR. AFTER IT HAD BEEN TESTED OUT IN THE PUBLIC SCHOOLS, CHURCH SCHOOL TEACHERS BEGAN TO REALIZE HOW PRACTICAL IT WAS FOR CHRISTIAN EDUCATION



J. Elliott Finlay

THE person who speaks of the "project method," "creative teaching," "teaching through guided activities," and the like, simply calls attention to the "learning-by-doing" method of teaching that Jesus and the other wise instructors employed. The Master's spoken words seem to justify the laboratory practice. Most of his splendidly worded ideals he set forth in connection with a life-situation; in practically every case he was working out with his group the task about which he was speaking. What is equally significant, he chose first twelve, and later seventy, as pupils in his laboratory school of the "Way," apprentices who not only spoke words but also ministered to human needs. In his "school of mountain and lake," Christ and his workers wisely and effectively unified the theory and the practice of the two great commandments.

A Typical Example

We do not intend, in this brief article, to describe in technical or academic terms the nature of the project method of teaching. The public schools carry it out in all grades. The principal of one Junior High proudly showed me the project developed by her eighth grade. First, a student carefully explained to me the method of marking achievement, pointing out how personal competition had been eliminated. I saw the classrooms and the spacious auditorium filled with beautiful pictures purchased by the class and the teachers. I visited the arts-and-crafts rooms and watched the boys and the girls give expression to their creative talents. In the exhibit room, my eye fell immediately on what appeared to be a human figure standing in the corner.

My guide saw my puzzled look. "That is an Egyptian mummy! The whole class helped to make it, as well as these other Egyptian things. When a pupil asked 'What is a mummy?' we all became interested and from studying that, we went on to a study of Egyptian history."

I went from place to place in this exhibit and saw objects of many kinds, made from various materials—wood and wood pulp (homemade), glass, clay and plasticine, paper, cloth, and the like. In another corner stood a chariot—the wheels obviously from an old unused wagon. Was this array of interesting objects merely an outlet for pent-up youthful spirits? Did the teachers find in it a way of sugar-coating the otherwise bitter pill of learning? What connection did it have with the "three R's" and the other more modern subjects that appear in the well-rounded school program? My principal friend probably sensed these unexpressed questions in my mind as she explained: "The classes searched reference books, encyclopedias, pamphlets, magazines and newspapers to find out how to make these things. Almost every school lesson for several months used facts related to this Egyptian project. The eighth-grade boys and girls know ten times as much about Egypt as I knew at their age."

The Method Is Spreading

Anyone who keeps in touch with the kind of teaching in our better public and private schools knows that creative enterprises of this nature are numerous and effective. Scores of other agencies that work with youth build their programs on this educational principle and thus secure a large portion of the time and the interest of young people.

Happily, many of the progressive church schools are making larger and larger use of the creative activity approach. Pupils enter into activities that not only allow the joyful expenditure of physical energy, but also promote alertness of mind and keenness of spirit. Sometimes handicraft offers an opportunity to learn more about the lesson background and at the same time to make things that the church or church school needs—offering baskets, a church calendar or magazine, a bulletin-board, models of biblical objects for a school museum, pictures for another department or class, tables, (repaired) furniture, a worship center. Often the craftwork can center around the making of gifts for parents, teachers, sick or orphaned children—scrapbooks of pictures, valentines; or it may take the form of doing extra chores in the church, distributing wholesome reading material, singing carols.

H. Armstrong Roberts

CHRISTIAN EDUCATION SEEKS TO DEVELOP A PROGRESSIVE PERSONAL COMMITMENT TO JESUS CHRIST AS SAVIOR, LORD AND FRIEND, AND TO HIS WAY OF LIFE AS REVEALED THROUGH THE HOLY SPIRIT AND THE SCRIPTURES

Increasingly young people are learning to worship by planning and conducting services in their church school departments and in their evening societies. The missionary programs of the church, both home and foreign, have become more and more interesting to the young people as they have engaged in projects of friendly correspondence, exchange of simple gifts and pictures, pledges of money and numerous study projects with interesting exhibits.

Some Valuable Results

What are some of the values of the project method? Replying from the angle of the pupil, we may mention several.

He acquires *knowledge*—knowledge of the Bible and other subjects in the curriculum.

He develops certain *interests, enthusiasms and attitudes.* Notice particularly the case of the shy and crippled boy who played his cornet in a family church service and said to his superintendent at the end of the program, "Never until this morning have I felt as though I belonged to the church."

He surely develops *desirable habits*—habits of preparing and offering prayers, supporting the church in its local and world-wide service to others.

He becomes more and more a true *self*—self-reliant and directing, able to think, creative.

He learns to *co-operate* with others, since most projects are group affairs.

He develops a *consciousness of God,* as witnessed in the case of the boy whose class had furnished a Thanksgiving program for an old folks home and who said later: "When we were singing for those people, I felt as though we were in the church."

He grows in true *churchmanship,* love of the church and the practice of working for it, as shown by the boy who made a church bulletin-board and while he was carefully sandpapering it remarked to a chum: "Say, won't it be great, when I'm a man I can come into this church and say, 'I made that for the church when I was a kid!' "

All in all we may say that through the project method of teaching our pupils are learning *Christian love*—intelligent, readily responsive and active—toward God and man.

Looked at from the point of view of the teacher there are corresponding values:

Teaching becomes a joy, since the time spent, even though it may be longer, brings so many more returns.

Problems disappear, especially those of discipline, attention and keeping interest.

There is always *plenty to do* and never time enough in which to do it.

The "application" of the lesson ceases to worry the teacher; it has become a part of the teaching program, just as Jesus made it so in his apprenticeship method with the disciples.

Finally, the class seems less and less a mere aggregation of individuals; it becomes a co-operating fellowship.

The true purpose of education mortality already sown within capacities of every kind with

The teacher using this approach comes more and more to appreciate and to make use of the suggestions in his teacher's manual, finding and being eager to use the many plans and suggestions for creative activity given there.

Working the Project

The Leader Has an Idea

A project begins with an idea in the mind of the leader or teacher. The idea probably will come from suggestions or comments made by the young people themselves, but the wide-awake teacher is always ready to hear and to think upon them. Following up this idea the resourceful teacher develops a plan of interesting activities, of investigations to be made, of materials to be gathered, of methods of arousing interest in these activities, of guiding them so that real learning takes place.

Suppose that one of the young people has visited another church where the youth group has arranged an attractive chapel in which to worship or has made part of a room into a "worship center." The teacher begins to imagine the possibilities: "There is a room in our church that could be used as a chapel, if it were properly decorated and furnished." Or perhaps he thinks, "We could arrange a corner or the front of our assembly room to provide a worshipful setting. The young people would like to do it. They could redecorate the room; make an altar and cover it; provide drapes as a background; they could hang a picture. . . . I remember that article, 'We Would Be Building Temples,' that I read in the *International Journal of Religious Education.* I could use those pictures to show how other churches did it. George is going to visit in Churchville where they have such a center. He could find out how they did it and then he could report to us. This would really have some results in our Christian education

—we could expect more reverent worship on the part of the young people, they would have an appreciation of worship because they would know more about it, it should even give them a greater interest in the church for which they have done something."

Perhaps another idea has struck the teacher. How about a project in discovering and honoring the persons inspired by this church to render service to humanity, through direct church work or in some other capacity. The idea may have come in any one of several ways: Perhaps a young college graduate from the community has just volunteered for the mission field or has taken up settlement work. Perhaps an aged minister of the church has passed away. It may be that a successful doctor or lawyer, who grew up in the community, has performed some distinctive piece of service in his profession and has "made the front page." Why not lead the young people to some act of recognition? They could hold a recognition service, purchase and dedicate a picture of the person or persons, write a letter or testimonial of appreciation, begin a Christian "honor roll" to be placed in the church, start a fund for Christian education or missions and give it the name of one of those Christian servants. Surely the young people need the encouragement that would come from working out such projects. They do not realize, in many cases, that most of the friends of humanity came originally from small communities and small churches. The young people need to see that some of those past workers, whose strange-looking photographs adorn the church walls, really gave something to the church that the members of today ought to understand and appreciate. Such a project would also teach much about church history. Jesus' teaching about service would relate to such a project, and undoubtedly other valuable outcomes would appear.

> sh and unfold the seed of im-
> op to their fullest extent the
> who made us has endowed us.
>
> —*Anna Jameson*

Getting Started

The next step is to get the young people in the class or society wholeheartedly interested in the possibilities of the projects. There is no one way to do this. Sometimes a project can be launched in the class from some remark that has been made by a member of the group. Sometimes one or two members can be introduced to the idea at a conference in the leader's home. Sometimes a picture, an article, a poem can be used to present the idea. Sometimes an outsider can come in and arouse interest in the proposition.

In launching and developing the plans for building a worship center, the best results ordinarily would come from seeing such a place in another church. Ask the young person who has had such an experience to tell his impressions to the class. Give him time to show pictures, if possible. Some delegate who has attended a summer assembly, where an outdoor chapel has been used and decorated, may be asked to tell about it. When the group shows a real interest, begin to talk over with them certain plans. What should the worship center look like? Perhaps John (who has taken mechanical drawing) could sketch it for us. Could we go to see the Churchville building? If we can't all go together, maybe George will report on it to us. Here is an illustrated article that we ought to study. Could the class meet on Saturdays for a while to build the altar? Who will do the painting? Will the girls make an altar cloth? How about rules for the use of this new place of worship? Should we put candles on the altar? A copy of the Bible? A picture of "Jesus in the Temple," or, the painting of "Christ and the Rich Young Man"? So the discussion should run on, followed by assignments of the work to be done by individuals or committees.

The second project suggested may be made interesting in similar fashion. A clipping from the daily paper or a religious journal may be the starter. Or a delegate to a summer assembly might report on a recognition service carried through successfully. But whatever your starting-point, lead on to a discussion of things to be done, how they should be done, and who shall do them. This particular project probably will require the appointment of committees to plan a recognition or memorial service, to raise funds, to write letters or testimonials.

A word of caution should be given here. A project, to be truly educational, must be as largely pupil-purposed, pupil-planned and pupil-executed as possible. Only to the extent that the young people take the lead in these various steps, will they profit from their experiences.

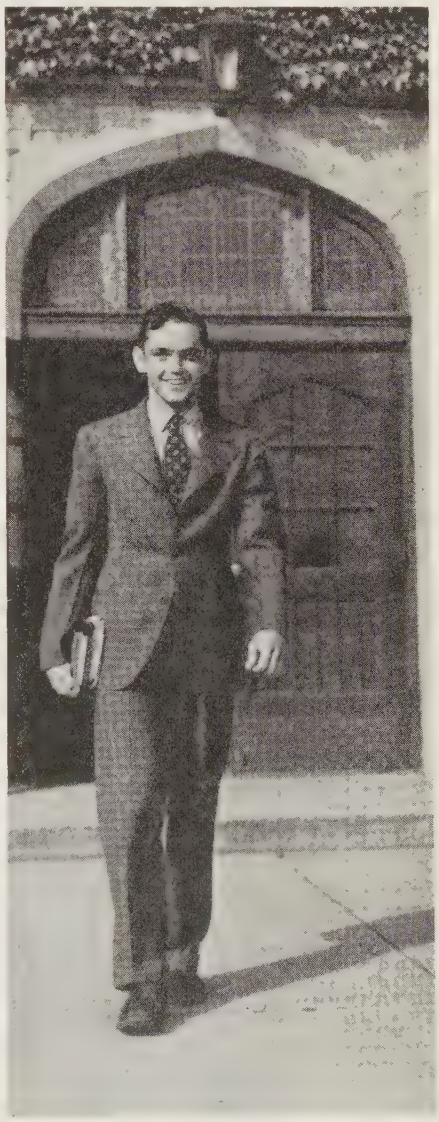
From Plans to Deeds

Project teaching differs from the usual type of teaching in several ways. But in one respect it is unique—the "doing" is not left to chance at some future time. It is a step definitely incorporated in the teaching program. Therefore the teacher or leader works with the pupils at this stage of "action." He acts as their guide and counselor, a friendly member of the group.

Some of the activities planned may be carried through during the Sunday sessions of the class or society. Usually, however, both Sunday sessions and midweek sessions of various kinds will be required. Because the young people themselves have planned the enterprises and are carrying them out, interest is probably being sustained and therefore time is no element.

The group working on the worship center may engage in a variety of activities. They will be sawing and nailing boards, cutting and measuring cloth, doing a certain amount of painting. There will be need to consult various authorities for advice. They will confer

(*Please turn to page 38*)



H. Armstrong Roberts

CHRISTIAN EDUCATION SEEKS TO LEAD GROWING PERSONS INTO A CHRISTIAN INTERPRETATION OF LIFE AND THE UNIVERSE; THE ABILITY TO SEE IN IT GOD'S PURPOSE AND PLAN; A LIFE PHILOSOPHY BUILT ON THIS INTERPRETATION

Give EVERY PUPIL SOMETHING to Do

By ROSS L. HOLMAN

ONE way to kill interest in any kind of church school program for young people is to see that only a few of them have something to do. The church school is decidedly not a place for bored bystanders or merely interested spectators. Everyone should have some duty to perform.

In our class of fifteen-to-seventeen-year-old boys everyone in the group has opportunities for individual expression and initiative. We have only a forty-five-minute class period and our program is so full that we never can carry out what we ought to do. Some day we may realize that if it takes a five-day school week of seven or eight hours a day to prepare a person for the few years of business activity, we might profitably spend more than forty-five minutes a week to train a person for Christian living.

At any rate, we use the full class period allotted for our program and, judging from the fact that this group holds the highest percentage attendance record of the department, I am convinced that it is not necessary to rush through the lesson to keep the pupils from boredom. Every boy in the class is impressed with the fact that he is not there only to learn the rules of Christian living but also to train himself for church leadership so he can carry to others what he has learned.

Every boy in the group learns first how to pray in public. To this end we open the class program with individual prayers. In this devotional every boy in the class takes part every Sunday. While it is understood that each prayer must necessarily be brief, each one is encouraged to make it more than a single sentence petition in order to develop the necessary self-confidence and sincerity to pray in public. Of course, every effort is made in addition to this to develop the practice of private prayer at home.

After the prayer service two boys use about ten minutes each to discuss the lesson in any way they see fit. From those who have volunteered to lead in this kind of discussion the leader makes the selections a week in advance. The boys have entered so enthusiastically into the spirit of our program that during the four years this method of class discussion has been in force I never have had to beg any boy to lead the discussion. Usually we have more volunteers than we can use.

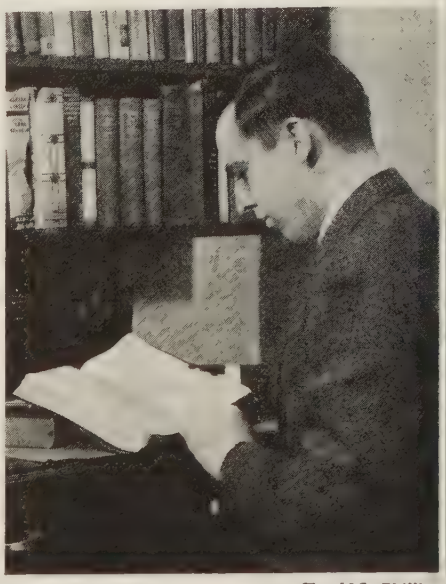
Sometimes a boy who volunteers to discuss the lesson turns his part into a group discussion. He will ask questions or steer it into an expression of opinion. This intensifies the interest and gives the pro tem. class leader a fine training in parliamentary procedure.

At the end of the two-pupil discussion I, as teacher, use the few remaining minutes for a brief discussion of my own, including further comments on the lesson, talking over suggestions for class activities, getting volunteers for class discussion the following Sunday, and then adjourning the class. We always have a closing prayer, but the teacher always calls on one of the boys to do that, and usually it is a boy who has been timid about volunteering for other class leadership work. Every little encouragement like this helps to develop the boy.

We have several classes in our young people's department. Each class is encouraged to volunteer to lead the general assembly program that is held preceding the transfer to the classrooms. Whenever my class has charge of the program the teacher places the responsibility for the success of it entirely on the class and takes no part except to make suggestions when asked to do so. Suppose the first attempt fails. That is no calamity; no one expects a beginner's effort to move off with the clockwork exactness of an old veteran.

I recall one occasion when I had just taken over a new group of youngsters promoted from a younger department. We held an election of officers by secret ballot. In this, of course, the teacher did not vote or make any suggestions as to the persons to be chosen.

The boy who was elected president was made responsible not only for the usual duties but also for taking the lead in working up the general assembly program on the Sundays in which our class had charge. It would be hard for me to describe the extreme timidity these boys, especially the newly elected president, showed in taking hold of this new duty. The first Sunday this responsibility was placed upon them they passed it up altogether and one of the older classes had to handle it.



Harold L. Phillips

CHRISTIAN EDUCATION SEEKS TO TEST AND STRENGTHEN THOSE TRAITS OF CHARACTER, HABITS OF CONDUCT, AND APPRECIATIONS WHICH WILL LEAD TOWARD A LIFE MORE CONSISTENTLY AND CREATIVELY CHRIST-LIKE, ESPECIALLY IN SUCH AREAS AS FRIENDSHIP, SEX AND FAMILY LIFE, RACE RELATIONS, CITIZENSHIP, VOCATIONS AND ECONOMIC RELATIONSHIPS

When their turn came on another Sunday the newly elected president frantically sought me out and asked me to take the lead. I told him I could do it but that would be defeating the purpose of the program. The boys themselves would not be developing the poise and the self-confidence essential to the leadership work for which they were training. I gave him a few suggestions, however, and left it up to him to sink or swim.

Well, the following Sunday he sank. He worked up a program, but both he and the two boys he had selected to work with him failed to show up until it was over. I had to take over the program myself, select a boy to do something impromptu, and go through with it.

I encouraged the class president to try again, and the next time he was on hand and never has failed since. In fact, he is now a chosen group leader, carries other church responsibilities, and has announced his intention of becoming a minister.

One of my former class presidents, trained the same way, already has started preparing himself for the ministry and at the age of twenty acted as supply pastor in one of the city churches for two months. Other boys, both in my class and promoted from my class, have planned to enter the ministry. Many of them, though not yet mature, are eagerly taking part in our church activities.

Wide World

CHRISTIAN EDUCATION SEEKS TO OBTAIN THOUGHTFUL EVALUATION OF AND CONSTRUCTIVE CONTRIBUTIONS TO THE PROGRAM OF THE CHURCH, WILLINGNESS TO ASSUME A SHARE OF THE RESPONSIBILITY FOR ITS PROGRESS, WHICH INCLUDES THE PRESENTATION OF THE CHRISTIAN RELIGION TO ALL PEOPLE, AND THE DEVELOPMENT OF LEADERSHIP ABILITIES

EMOTION and DRAMATICS

By FRANCES CALDWELL DURLAND

THE adolescent, by nature a radical, is deeply sensitive to the great possibilities of life—intellectual and emotional. He reaches outward for intellectual understanding and inward for emotional beauty. How can dramatics fan the flame of this yearning and keep it alive to light the way into a rich and full life? Creative dramatics is "life" on a small scale and through participation therein the adolescent may learn to become a more successful citizen.

His inarticulate need for beauty finds expression through the spoken word, the use of color, line and grouping, all essential parts of dramatics. Great literature comes to life for him because, temporarily, he becomes a part of it.

Dramatics, however, must mean more than great literature or even art to the adolescent. It must teach the student the value of character, co-operation, self-discipline and other vital qualities. It must function as a project with equal opportunity for all. To select only the gifted person and attempt to bring about artistic perfection defeats the purpose of the study.

A well-rounded experience is essential to the development of artistic feeling within the group. Stagecraft offers opportunity for the artistic feeling; so does costume design. The property man and his assistants must have a capacity for detail. The prompter must be alert and capable of remaining calm in the face of excitement. The advertising manager and his assistants can obtain a valuable business experience. The acting cast receive experience in new physical, mental and emotional fields. The final performance sums up the efforts of the group, and its success must be judged not by box-office receipts alone but the question, "What did the group learn?"

On this principle, each student should, if possible, act upon every committee once during the year. The director must understand the needs of each student and take care to assign to the lazy one a task that challenges, as well as to see that the timid one does not fail in his task. The director must be what the title implies—one who guides—not one who imposes. Many times it would seem simpler to execute the task rather than direct it, but that is not education. Resourcefulness and initiative, both valuable life assets, do not develop by means of dictation.

Co-ordination is another important quality derived from dramatics. Technic of the stage teaches proper posture, graceful carriage, purposeful gesture. Discussing these matters objectively helps the individual to lose his awkwardness and develop a stage personality.

Two difficulties of adolescence are a lack of stability and an inability to assume responsibility. The play makes an excellent vehicle of training to correct these faults. Each member of the cast, because of his specialized job, becomes a link in the chain of a successful performance. The following material illustrates group responsibility to a high degree:

A high-school class composed of various types, representing very different environments and capacities, arranged to give a play in an adjoining town. It was intended to be a competitive affair of a friendly nature. Three days previous to the event the director was called away by a death in the family. She left directions for the chairmen of the various committees, but placed no adult in charge of affairs other than those who would arrange for transportation.

The director met her cast at the stage the evening of the performance about an hour before the entertainment. When she arrived the stage-settings, the properties and the costumes had been assembled and properly arranged. The prompter stood ready, and the make-up committee had laid out materials for immediate use. Group responsibility made the evening a great artistic success. But of greater importance was the self-confidence and the initiative that the experience had developed in the adolescents.

If dramatics is Life on a small scale, the participant must have the quality of sympathy. A play presents a new situation, perhaps one dealing with foreign customs or historical situations. It may stress mental struggles or spiritual conflicts unknown to the actor. He lives in this play-life for a period of weeks or months. The group discusses the problems presented and evaluates them; motives are analyzed and emotions better understood. Each participant learns to see cause and effect in conduct. He dwells inside the heart and the mind of other and different folk. This experience sharpens his power of analysis and deepens his sympathies. He widens his understanding and develops the power to discern the true from the false in life. Spiritual and moral attitudes may become plain without one word of adult instruction. The great moments of romance in literature give a glimpse of something beautiful to the adolescent attuned to romance.

This leads us to the point where we see that dramatics may be a great emotional stabilizer. The adolescent, swayed by conflicting and powerful emotions, longs for adventure, romance and tragedy in his life. These natural impulses must have expression in a wholesome and artistic manner. The wise director will take advantage of the idealism of the adolescent and mold plastic emotions through a choice of a play with beauty and concept either in the realm of romance or adventure. If the adolescent has the opportunity for vicarious expression of a sublime love poetically conceived, he will not be so intrigued with cheap thrills.

By now the adolescent has become part of an integrating group. He has seen for himself the need of co-operation, service and perfection of detail. He has learned to give and to take impersonal criticism. He has had opportunity to see that a successful performance entails sustained effort. Group success, not personal glory, is his unconscious motto,

hence he gives his best for the project. His demonstration of this philosophy even inspires others. The following illustration points this out:

The final production of the year had been long anticipated. The group expected an audience of over a thousand. Then at six o'clock on the eventful evening there came word of the sudden illness of the leading feminine character. Her understudy had left school a few days before. The most gifted girl in the class started memorizing a part that spread over three acts. Students put up the set, which had been designed and painted by a student. The director and the girl, whom we shall call Florence, arrived at the high school at eight o'clock. A conference resulted in the battle cry of "Over the Top." A finer exhibition of co-operation, sustained effort, resourcefulness and group loyalty could not be desired. The audience did not know of any change in the cast until an announcement at the end of Act II made them aware of what had happened. This was done in order that Florence might reap the rewards of her gallant and successful evening.

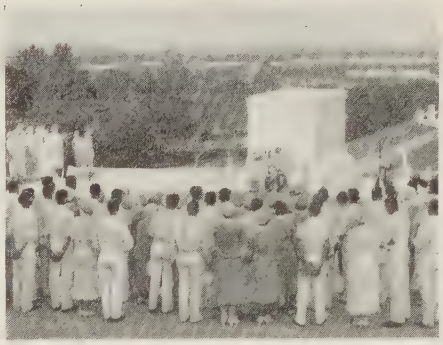
This group had been created by educational dramatics. The qualities they displayed belong to every citizen in his right relationship to community and national life.

Dramatics is not only art; it may be a psychological force in the education of character. A successful play inculcates a sense of responsibility, builds up a feeling for the rights of others, satisfies the deepening emotional life. It provides an exciting outlet for the tumultuous emotions that so disturb the adolescent. Cause and effect in life situations stand out through a fine dramatic presentation far more effectively than by talks from parent or teacher. The resulting enrichment of character enables young people to live more richly for themselves and others. Therefore, let us give dramatics a bigger place in settlements, community centers, public schools and churches.

The Aim of Christian Education

THE Christian church should seek through religious education to bring all the experiences of childhood, youth and adulthood under the control of the ideals of the living Christ in order to Christianize motives, attitudes, habits, skills, conduct, relationships and ideals for the enrichment of the individual, the strengthening of every worthy social institution, including the church, and the extension of the kingdom of God among all peoples.

—W. E. CHALMERS.



CHRISTIAN EDUCATION SEEKS TO DEVELOP AN ACTIVE CONCERN FOR, AND AN INTELLIGENT PARTICIPATION IN, THE BUILDING OF A CHRISTIAN SOCIAL ORDER THROUGHOUT THE COMMUNITY, THE NATION AND THE WORLD

STEP BY STEP IN PROJECT TEACHING

(*Concluded from page 35*)

with the church trustees for permission to make alterations. Some of the young people must go ahead in the planning of a dedication service for the time when the new chapel or center will be opened for use.

Those who carry out the second project suggested will also find plenty to do. They will be reading up on the lives of those whom they plan to honor. Where printed information is not available, they must search church records and programs of earlier events. Perhaps they may decide, as one group did, to arrange their findings in the form of a pageant. This meant writing scenes, memorizing parts and holding rehearsals. They may need to hold sales, ask for a self-denial week, or in some manner raise funds for some worthy and practical memorial. In the meantime they will wish to visit places where memorials have been erected to honor other Christian servants and leaders. One group might be making a scrapbook story of the church's honor roll of Christian workers. This they will plan to exhibit at a special service. They may be trying to decide what is the most suitable memorial for the person or the persons whom they have found to be most worthy of remembrance.

Looking for "Lessons"

The project has come to an end! Or has it? No indeed! There is a final step in all educational projects, the time for looking back and reviewing what has been done in order to fix in mind some of the lessons received. Projects, we must not forget, even though they are playfully interesting, are intended to promote learning. In learning-by-doing we must emphasize the learning as well as the doing. Therefore, the wise leader will lead his group, at the close of the activities that have been under way, in a period of honest appraisal of what has been done. By means of questions and comments the leader will draw out opinions as to what has been done well, what poorly done, what should have been left out, what additional tasks should have been undertaken, and the like. Above all he will seek to have the young people understand and state the personal Christian values they have gained from the experience.

What lessons have we a right to hope for in the project of developing a worship center, the steps of which we have already sketched? Should we not expect, at the close, a better knowledge of true worship, of the conditions that help to develop a spirit of worship, of the way in which habits of reverence are developed, of the history and the meaning of simple symbols, of the manner in which worship programs should be planned and conducted? The project should also develop habits of quietness and reverence in places set aside for worship; it should bring a greater loyalty to the church, a closer cooperation with the church officials and older members of the church; it should give the young people the ability to choose and use a higher type of hymns and other appropriate materials that will make a worship service interesting and helpful.

The project in discovering and honoring Christian workers should create closer bonds between the young people of the present generation and those of the past; it should give the youth of today a desire to serve its generation as did those older Christians; it should build up a knowledge of local church history, a better understanding of many of Jesus' sayings about "service" and "honor," a greater appreciation of and loyalty to Jesus as the Servant of Humanity.

Those who have led their groups in carrying through enterprises such as these have found results far beyond their expectations. Projects do teach; they bring truly Christian experiences to youth.

Finally, let the teacher and leader ask himself what he has learned. It is to be hoped that he has learned many facts in connection with the project. But, more than this, he should have learned much about leadership and teaching. The good teacher reviews each project experience for the lessons it has taught him about his methods of leadership. Beyond that, he receives new insights into teaching skill. But, most of all, he should have developed within himself a greater devotion and a more earnest consecration to the cause of the Great Teacher.

Young People's Meeting

On the following pages appear topic developments based on the Christian Endeavor topics and adapted for Baptist use. In order to give young people's groups a wider choice of helps for their meetings, those who have planned the material thought it best not to divide it into topics for the intermediate or senior young people. Under this arrangement, Young People's Societies—Intermediate B. Y. P. U., Senior B. Y. P. U., or C. E. groups—can choose the four or five topics needed for a month's program material. In making a selection be careful to consider the particular needs and problems of your own society.

BAPTISTS GO TO PRESS[1]

Scripture: Proverbs 4: 1-9; Acts 8: 28-35

A Word to the Leader

You are a Baptist, a member of the Northern Baptist Convention, along with 1,500,000 other Baptists from more than 7,500 churches. As a member of that Convention, you are a part-owner and director of enterprises that need large operating funds every year. Your agents go to the farthest corners of the earth, and into the slums of the nearest big city. You and your church operate agencies that occupy large office buildings in America's cities.

This meeting is designed to let your young people's society know more about one of those enterprises—The American Baptist Publication Society, with one of the large printing plants of the country. If you have not read much about this organization before, you will be surprised to learn that you and your denomination publish more material than many commercial publishing houses, and have a larger circulation than many city daily papers.

You will find this meeting prepared as an "Information, Please!" quiz. You may wish to divide the society into sides, awarding points for each answer given correctly, or for those answers that come *nearest* to the correct statement, or you may wish to ask four or five individuals from your society or from the church to play the part of "experts." If you feel that the members will not know enough answers to make this interesting, you can use the material given below to prepare a short talk.

Write to The American Baptist Publication Society, 1701-1703 Chestnut St., Philadelphia, Pa., or to its nearest branch (see Page 1, this magazine) for samples of the publications and descriptive literature. Try to have a display (for inspection after the meeting) showing the materials published by *your* Publication Society.

"Information, Please!"

1. In what magazine was the material for this meeting printed? BAPTIST LEADER. Who publishes it? *The American Baptist Publication Society.*

2. What other name does the Publication Society use? *The Judson Press.*

3. In what city are the main offices of The American Baptist Publication Society located? *Philadelphia, Pa.* How many buildings does it own and occupy there? *Two: the Roger Williams Building, 1701-1703 Chestnut Street, and The Judson Press Building (the printing house) at Lombard and Juniper Streets.*

4. When was the Publication Society first organized and for what purpose? *In 1824, to publish tracts.*

5. The Department of Sunday School Publications edits BAPTIST LEADER, the church school lesson materials and story-papers. How many different publications does this include? *117.*

6. Do all of these publications make a profit for the Publication Society? *No. Many of them sell for less than it costs to produce them. They are prepared and distributed as a part of the service that the Society renders to the churches of the denomination.*

7. Does the Society publish any fiction for young people? *Yes, it publishes four weekly story-papers. Two of these,* 'Teens *for high-school age boys and girls, and* Young People, *for older youth, are prepared for young people. Each contains at least one short story and one serial instalment every week. These papers are purchased by Sunday schools and distributed.*

8. Are these stories, and other material, paid for? *Yes, indeed, and at such good prices that the editorial department receives manuscripts from more than 500 different writers every week. Of these only the best are purchased.*

9. How does the material in these story-papers compare with the commercial young people's magazines? *Well. Many of the writers whose work appears in* Boys' Life, American Boy, St. Nicholas *and such other publications also write for* Young People *and* 'Teens. *Artists whose illustrations appear currently have done work for* Boys' Life, Saturday Evening Post, Colliers, Country Gentleman, *and others.*

10. Has the Society ever published any "best sellers" among its books? *Yes. It published one of the best-known of all juvenile stories,* Beautiful Joe.

11. How many different *kinds* of Sunday school lessons does the Society publish for young people? *Two: Uniform and Keystone Graded.*

12. What is the difference between Uniform and Graded lessons? *Under the Uniform plan, the same passage of Scripture is studied in every class on a given Sunday; the treatment of the Scripture, however, is adapted to the age and the needs of the pupils. Under the Keystone Graded system, the interests and the needs of the pupils are considered first; then the most appropriate Scripture is chosen for study. Each grade has its own lessons. This summer will see the completion of a whole new set of Keystone courses for the Senior department.*

13. What happens to the profit made by the Publication Society from the sale of this literature? *It is used to support colporter-missionaries in different sections of the United States, to help pay the expenses of directors of Christian education in many states and cities, and to publish a great deal of free material to help make better Baptist churches. In other words, the profit goes right back to the Baptists themselves.*

14. Besides the topics in BAPTIST LEADER, what other helps for B. Y. P. U. meetings does the Society publish? *Eight Keystone "elective" courses; fourteen "Youth and the Christian Life" courses.*

HINTS FOR A GOOD MEETING

The leader may plan this meeting according to the conditions of his own society. For instance, in preparation for the "quiz" it might be a good idea to send for some descriptive literature and hand it out a week before the meeting.

Or the meeting might be made a project. Divide the society into committees to study the different types of material; then draw up a collective report. A copy of such a report might go to the officers of the church school, while another copy would be welcomed at the Publication Society.

Suggested Order of Service

Call to Worship. Proverbs 4: 4-6, beginning "Let thy heart. . . . ."

Hymn. "Break Thou the Bread of Life."

Prayer. For those who have the responsibility of preparing the printed material that explains the word of God.

Hymn. "Living for Jesus."

Scripture. Read Acts 8: 26-35, emphasizing the eunuch's request that Philip explain the Scriptures to him.

Quiz. "Information, Please!" or

Talk. With project.

Hymn. "Go, Labor On!"

[1] Senior topic for February 4.

"LIBERTY AND JUSTICE FOR ALL"[1]

By Marjorie Penney[2]

Scripture: Matthew 7:12; 25:34-36

All across America, from Maine to the Rio Grande, from the Carolinas to California, young Americans by the thousands stand in schoolrooms reciting the last words of the salute to the flag. In magnificent modern educational buildings, in sagging one-room schoolhouses—the same words sound forth. Perhaps not so long ago, you, too, so stood. Perhaps some Negro youngsters stood beside you. At that time did any teacher ever explain that "liberty and justice for all" was a shining light of which wise men had dreamed, that prophets had foretold, of which poets had sung, for which heroes had died; that it was a beautiful, amazing ideal—a living and possible one? Did anyone ever teach you that "democracy" really means "liberty and justice for all"—for the poor as well as the rich, for the black as well as the white, for the weak as well as the strong? Do you know that the words have their roots deep-planted in religion—so deep that to destroy one is to cut injuriously into the other? In Bible days, Amos cried aloud to his world that religion without justice was an empty sham.

But no one ever realized or stated this truth as clearly as did Jesus. "You will never belong to Me or my Kingdom," he declared to them, "if you never have cared for hungry, penniless men and women, friendless groups, oppressed minorities." These words are addressed to you, personally, to your society, your church, your community, your country. Does "liberty and justice for all" still mean the same thing to you after you have realized this truth?

All Men—Equal?

Look at America—look closely. Possibly you will say, at first glance, "My country is wonderful." So it is, wonderfully big and free and just. But these things must be apparent to every citizen; "liberty and justice for all" can mean no less than liberty and justice for the Jew, the Italian, the Chinese, the Japanese, the Mexican, the Negro, and all races that share the country with the native-born white citizens. In actual practice do the words really mean that? Let us look at one of these groups and see what we shall discover.

This month we honor a lanky American President who once poled his flatboat down the Mississippi. The sight of youngsters being torn from slave mothers made him promise himself: "If ever I get a chance to hit slavery, I'll hit it hard." Together with thousands of other Christians he set out to bring liberty and justice to the black race in America. It was high time. Ground down to the level of animals, the race seemed to have no redeeming qualities. Yet after emancipation, those who claimed that "no brains exist in a black skull" were astonished to see these men and women stand upright. In less than one hundred years Negroes have made what scientists term "the most astounding progress in the history of the human race." How many of these distinguished Negro citizens do you know as equals—or superiors?

George Washington Carver—born a slave, but in recent years awarded a medal for brilliant scientific discoveries.

Augusta Savage—sculptress.

Harry Burleigh—composer, soloist.

Countee Cullen—poet.

James Lanston Hughes—author, lecturer.

Paul Williams—famous architect.

Max Yergen—international relations expert.

Mary McCloud Bethune—distinguished youth leader and educator.

Dr. Daniel Williams—first specialist to operate on the heart.

Dr. Charles Houston—Supreme Court lawyer.

These are only a tiny handful chosen out of many Negro Americans who are daily enriching this nation with their gifts. Across every one of their life-stories should be written, "In Spite of Handicaps." The first handicap is "dwelling place," hovels not fit for human habitation. Another is "livelihood." Negro doctors, dentists and lawyers must turn to portering in city stations or to jobs as elevator operators because they find it almost impossible to establish themselves in practice. The most tragic handicap of all appears in the fact that though God has decreed that his house "shall be a house of prayer for all people," Negroes are far from welcome in many churches of this land of liberty.

An Answer

Said a thoughtful Christian leader, "Jesus has a particular message for our day. He says, not to our grandfathers, not to our grandsons, but to us—young people of this time—'Get together. You've lived long enough like beasts, in divided groups. For the love of God and your own peace, get together.'"

These are strong words and many will not see how they can be applied. But not until we study together, work together, pray together, shall we begin to unravel the tangled problems of our times. When we do, then liberty and justice will really be for all, democracy will start to be achieved, and at last the kingdoms of this world shall become the kingdom of our God.

HINTS FOR A GOOD MEETING

Some young Christians took seriously Jesus' idea of race relations. Accordingly, they went about to churches, schools and offices of their community and asked many questions. In return they were asked questions that they found it difficult to answer.

(Asked by adult church members): "Why don't Negroes, Orientals and Mexicans in this country set up their own businesses, colleges and so on? They could thus serve their own people and not try to make a place for themselves in our surroundings."

(Asked by a mother): "I know the Bible teaches that we all are of one blood and that there are no superior or inferior races. But why can't we continue to live in segregated groups, even though we live on friendly terms with these peoples?"

(Asked by many adults): "What is going to become of our standards and culture if we open the doors to these peoples?"

The answers to these questions and many others will be found in such literature as you may secure from the following sources:

The Department of Race Relations, Federal Council of the Churches of Christ in America, 297 Fourth Ave., New York, N. Y.

The NAACP, 69 Fifth Ave., New York, N. Y.

Equality Magazine, 220 Fifth Ave., New York, N. Y.

See also:

Negro Americans, What Now? James Weldon Johnson.

A Preface to Racial Understanding, Charles S. Johnson.

Alien Americans. Bertram J. O. Schrieke.

To the Leader

Make of this topic and the one following a real unit of investigation on this problem that Stanley Jones calls, "the greatest facing the Christian world today." Call together a small group from the larger membership and use them as a planning council. This planning should take place at least two weeks before the subject is opened in a meeting—four weeks of prayer and planning would be even more effective. Take assignments for research and interviewing; then endeavor to map out the course of action that should be carried out in your particular community.

[1] The first of two topics on "The Problem of Race in America."

[2] Executive Secretary Philadelphia Young People's Interracial Fellowship.

NEITHER JEW NOR GREEK[1]

By Marjorie Penney

Scripture: Colossians 3: 9-17

Shortly before Easter, 1939, a young Baptist office worker called on a Christian youth secretary and set down on the desk a small, yellow flyer. "Destroy All Jews" it shrieked in bold, black letters, and continued to develop its theme in abusive language. "All Jews," claimed the leaflet, "are communists, undermining capital." In a succeeding paragraph: "All Jews are capitalists, murdering the laboring man." Jews were the source of all vice, dope, unemployment and war. "Show this to others. Mail copies to your friends," it demanded. "Christian patriots unite." The printing was cheap, the spelling illiterate, but the message plain.

"Where did you get this?" asked the secretary.

"They were given out in our office," came the reply.

A little inquiry showed that not hundreds, but hundreds of thousands of leaflets, many of them more vicious than the first, were flooding the city. They were left on doorsteps to be picked up with the milk; they were tucked in mail boxes, handed out in schools. The most active distributors, led by a well-known radio preacher, called themselves the "Christian Americans" or "The Christian Front."

What do you feel about this use of Christ's name? A great Protestant preacher answers: "In the name of common decency, church people should be told the truth about this Noisome Thing that stalks across the world, giving the lie to the life and the teachings of Christ our Lord."

Jesus grew up in a day that was hot with hatred. But he declared: "All ye are brethren, and one is your Father!" He did more than talk. He saw his listeners as people, each with hopes or heavy burdens, each needing help. He insisted on the same attitude on the part of his followers. "By this shall all men know that ye are my disciples," he announced, "if you *love*. . . . ." The first-century church heard, and some of them understood. Peter perceived that God was no respecter of persons, and then proceeded in his attempts to make the Christian community really interracial. Paul preached up and down the Empire that Christ had broken down the wall of partition, and after that the Apostle went ahead breaking down barriers himself. But somehow, in the long roll of years, these shining truths got mislaid. Today, our world is bound together by things like the radio and the airplane, but racial hatreds separate it. Once more the church (and that means you and me) must tear down these walls. Wherever men are despised or oppressed because of color, wherever boys and girls lack friends and opportunity because of creed, the church must stand, demanding in the name of Jesus that discrimination shall cease!

Discrimination must cease against Jews. It is ceasing where intelligent folk seek for facts instead of believing whatever they hear.

"Jews always have been persecuted. There must be some reason behind it." Jews have given great gifts to our civilization, the greatest being the religion of the One God. (They are not, and never have been, a race; but a religious body that grew from many racial stocks.) Because of their peculiar concept and customs they were hated by the ancient heathen world. That hatred has continued throughout their history. During the last two thousand years, whenever depression circumstances have arrived, rulers and religious leaders used the Jews as scapegoats, blaming them for crop failures, pestilence, plagues and wars. Out of these accusations grew horrible persecutions. During the old Russian pogroms Jews were forced to flee from their homes in the night; otherwise they would have been killed and burned. Many Jews came to this country from the terrible mass murders in Russia in 1880. Frightened, they huddled in New York or Boston or Chicago, speaking their own language, clinging to their own customs as only terrified people can do. Let us try to understand them, not condemn them.

Out on the Pacific Coast, another group arrived for very different reasons. Japan, tiny, crowded island empire, could not possibly feed all her children. To avoid actual starvation, some of the Japanese immigrated to California and began to make a garden from the wilderness. They were hard-working, polite, industrious; but because they had been used to so little at home they could live adequately on a fraction of what an American farmer needed. Against the Japanese, then, has arisen furious opposition. Like Jews, we are told, they are "aggressive." "We must keep them in their place." Have you ever felt unwanted? If you have, then you know something about the bitter feelings that one experiences, and about the desire to push ahead and overcome the imagined oppressor. Many American Japanese feel that every man's hand is against them.

Now that the Japanese Empire is waging a war on the Chinese people, many sympathetic, but otherwise uninformed Americans, use that as an excuse to discriminate against the Japanese living in this country. What can Christian young people do to remedy such a situation?

HINTS FOR A GOOD MEETING

Remember that this topic is the second in the unit on "The Problem of Race in America." It should climax the discussion begun last week, but it should also provide an opportunity for the planning of future projects along this line. After young people have begun to see the danger in the problem, they should do something. Try the following:

Write and mimeograph a one-page pamphlet on your findings.

Write to the agencies listed in the previous topic and prepare a collection of their material to place before your church people. Make arrangements to present this literature to the leaders of your church. Ask for a church-wide study of the problem.

Write to the Federal Council of the Churches of Christ in America for programs suitable for each department of your church school.

Hold an interdenominational, interfaith, interracial "institute."

Why should you do these things? Because God desires it! "While bugles call millions to arms, to heroism, to bloodshed, the voice of Jesus across the years calls youth to the cause of Brotherhood. Now it is high time that we awaken out of our sleep!"

Suggested Order of Service

Quiet Music. "Ain't Goin' to Study War No More."

Call to Worship.

"Come into the circle of love and justice.
Come into the brotherhood of pity.
Come, and you shall know peace and joy.
Let loving-kindness and mercy possess you,
And truth be the law of your mouth."

Hymn. "Dear Lord and Father of Mankind."

Scripture. Colossians 3: 9-17.

Prayer.

Discussion:

1. Are native-born, white Protestants naturally superior to Jews, Japanese and Mexicans?
2. Are foreigners naturally more inclined to crime than Americans?
3. Do you object to working beside a Jew in school or office?
4. Do you object to living next door to a non-Christian family?

Hymn. "In Christ There Is No East Nor West."

[1] The second of two topics on "The Problem of Race in America."

CHRISTIANS KEEP ON LEARNING[1]

By Newton C. Fetter[2]

Scripture: 1 Thess. 4: 11, 12

When Coach Harlow of Harvard puts the football men through their paces in preparation for the Yale game, he organizes not only field practice, where weight and height appear to count for much; he also holds lectures with blackboard and chalk, and here imagination, clear thinking and comprehension must play their part.

The present-day world seems to give more and more attention to the care and development of the body. The young men and women who will enter college in 1940 are taller, stronger, healthier than the youth of 1910. But there is also an increasing emphasis on mental development. College opportunities are being made available to more and more of the American young people. Harvard has seven Baptist boys who received national scholarships because of their excellent work in high school. If these boys keep up an alert, mental attitude in college, they will not have to worry unduly about making ends meet.

Our great political, educational and religious leaders have been men who never ceased learning; they have dedicated their minds to the best interests of the community and they have done much to dispel ignorance, break down prejudice, solve problems.

Don't you admire the great minds of the ages, the ancient Greeks who could not let their minds rest as they looked at the stars and who, with much patience, built their theories on what they observed? Don't you admire the modern scientist who searches for truth in order to advance the knowledge of mankind? Don't you admire the great poetic minds, the Tennysons, who can put the idea of immortality into the beautiful stanzas of "Crossing the Bar"? Don't you feel indebted to the religious thinkers who have examined their belief in God and refined that concept until they no longer regard him as one to be feared, but as our heavenly Father?

If you do admire these minds, then by all means make arrangements to continue your own learning. Great thoughts such as these cannot come from shallow minds any more than cold water can come from shallow wells. What is more, great action, true leadership, can originate only in a mind that is constantly at work, exposing itself to great minds either in person or in a book, developing itself by facing hard problems courageously.

[1] Senior C. E. Topic for February 25.
[2] Minister to Baptist Students of Greater Boston.

Keep a Vision

Every youth who wishes to "live with all of his mind" should hang in the gallery of his imagination a picture of the youthful Lincoln.

Lincoln was a man of strong body, but more than that he was a man of great heart; he defended the oppressed, he loved his nation. Above all, Lincoln had a keen mind. It was keen because *voluntarily* he kept on learning. He hungered for knowledge to the same extent that many modern young people hunger for food. Back of his great leadership in a national emergency and back of his Gettysburg speech, stood Lincoln's desire and determination to keep on learning.

Never confuse this thirst for learning with the desire to acquire encyclopedic knowledge. While it is helpful to have a mass of detailed facts at thought's reach, the mere statistician has a most limited sphere of usefulness. Keep on learning in order to build a sound mind that can look with a healthy attitude on the things that you see about you. Keep on learning in order that you may have resources on which to fall back when you need to think your way out of perplexing situations. Use this acquired knowledge in building up a happy home life and a democratic community relationship. You will need the resources that fresh learning can bring you, particularly when you make your choice of leisure-time activities and pleasures; the task of earning a living demands a steady growth of learning. Finally, if you are to build a fine spiritual character that will be trusted and admired, you must retain a receptive attitude toward learning. Not that learning for itself alone will bring any of these things, but it is evident that one who has no fund of information or any knowledge of the facts can do little to help with the Christian program. On the other hand, wide-awake, informed Christians can serve the Master in every department of young people's work.

Jesus said: "Love the Lord thy God with all thy heart, and with all thy soul, and with *all thy mind*." But do not stop with a mind set in one groove; keep on learning in order to give back to God in devotion the best that you can acquire of this world's knowledge. *Christian, keep on learning!*

HINTS FOR A GOOD MEETING

Why not dedicate this meeting to the question of what is involved in the constant learning process? You can answer this through three phases:

1. *Why Keep on Learning?* Choose in advance five or more members who will bring to the discussion a well-written statement containing five reasons why a Christian youth should keep on learning. Interview teachers and ministers. Discuss the merits of these presentations. Decide which has most value.

2. *How Keep on Learning?* Face frankly your present "time" budget. How do you spend your time? How much is wasted? What do we mean by "wasting time"? If you are a student how much time is spent

a) In classes?
b) In study, supervised and at home?
c) In recreation?
d) In sleep?

If you are not a student, but a member of the business world, how do you use your leisure time?

3. *What Opportunities Are There for Learning?*

a) Books. What books do you own? What books do you read? Have the group list the books they have read during the past year.

b) Hobbies. What hobbies are represented in your group? Is a Christian better for having a good hobby? How can a leisure-time activity help one to grow mentally?

c) Reflection. Do you ever sit and think? What are the dangers and the advantages of these moments?

Suggestions for Preparation and Program

Three or four weeks in advance, the discussion leader should talk over with his assistants his plans for the meeting. At this time appointments can be made for the written statements suggested above.

At least a week before the meeting ask all members to bring in a list of books they have read during the past year. These will show whether or not the group as a whole are increasing their knowledge through their reading.

A worth-while outcome of the discussion will be the appointment of a committee to promote a "Keep on Learning" program for the year. This committee should make occasional reports of progress, and arrange programs that will demonstrate the progress of the group.

Suggested hymn for the worship service: "The Body, Lord, Is Ours to Keep." See *Hymns for Creative Living*.

See the stanza, beginning "New occasions teach new duties," on page 45. Use this either in the worship service or as an illustration for the topic.

Books that will help in preparing the topic:

Keeping a Sound Mind, by Prof. John J. B. Morgan. Chapter 7.

Twenty-one, by Edmund Harris. Chapter 10.

Religious Living, by Georgia Harkness.

DAILY DEVOTIONS THAT HELP[1]

By Harriet Vaughan

Scripture: Daniel 6:10; Psalm 55: 16, 17; 92:1, 2

Jean had brought a gorgeous begonia to beautify their Sunday school classroom. For a short time the plant was a mass of flowering loveliness. Then the blossoms began to fall and the leaves lost their rich color. The girls were puzzled. They appealed to their teacher. "Every Sunday morning," they explained, "some member of the class carefully waters the plant. But look at it now. It is drying up—dying!"

"Every Sunday," Miss Rand reminded them, "is every *seventh day*. You were right in watering your flower regularly, but you overlooked the nature of the flower. A begonia is a thirsty plant. It must be watered *regularly* and *frequently*. To live and grow in beauty it must have water every day."

The Christian Must Grow

Our personal Christian life is a growing thing. It, too, needs daily care and culture. To study our Bible and to pray only once a week, or to worship on Sunday is not enough. Our bodies would fail like the begonia if we nourished them only once a week. So would our minds. Daily we read the newspaper and discuss recent happenings that we may be intelligent citizens. Just so we should read and think daily about those things that help us to grow into better informed and stronger Christians.

To Know Your Own Bible

In commenting on the Amsterdam Youth Conference, Dr. Paul Braisted wrote, "The youth of America are religiously illiterate. They do not know the Bible (do not compare that with judgments about it); it is simply a closed library." Yet the Bible is the Christian's library. What can be more useless than a closed library? Could we do a better thing than start to *know* our Bible? Why not do something definite? For instance, hand-print a sign in large letters LIBRARY OPEN DAILY, and place it beside your Bible.

The Gospel of Mark is a good starting place. As you read you will try to find help for your individual problems. You will wish to pause at times and memorize a verse that seems to fit your case. "Search the scriptures," said Jesus, "for in them ye think ye have eternal life, and they are they which testify of me" (John 5:39). We go to the dictionary to learn the correct spelling and the exact meaning of words; in a sense, the Bible is the Christian's dictionary. Your Bible will tell you the true *definitions* of life; it will give your life direction and real meaning.

Choose Your Level of Living

"An ordinary life may be lived without prayer," said someone, "but the extraordinary life of Jesus sought its power in prayer." Jesus made prayer so natural, so attractive, so good-to-think-of, that his disciples begged him to teach them to pray (Luke 11:1). What a wonderful thing it would be if your manner of praying should lead others to understand how beautiful and helpful daily prayer is! Prayer is the exercise of the mind and spirit of a person. In this way we may "practice the presence of God." So we choose the level of our daily living. We talk to our heavenly Father about our hurts, disappointments, failures, and our hopes. We ask forgiveness and pray for strength that we may not repeat our sins. There is no better theme for our prayer than, "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5).

Make Your Prayers Four-Square

In developing their prayer life, some young people have liked the four-finger method as a good beginning. The First Finger means giving thanks: "Our Father, I'm thankful for . . . ." (here individual thanks are offered). The Second Finger stands for failure and regrets: "Our Father, I am sorry for...." (Here name the acts and attitudes of the day that have been unchristlike). The Third Finger represents the need of help: "Our Father, help me to be . . . ." (then we ask for strength to make the acts and attitudes of tomorrow Christlike). The Fourth Finger concludes with: "Dear Father, tell me . . . ." (here we ask God, for Christ's sake, to lead us and make his way plain to us). In this way our daily talk with our heavenly Father may grow to a full, or four-square, prayer life.

How Other Christians Help Us

Not one of us, alone, can discover all the answers to his daily problems. But we can take the answers that others have found — things that have been checked and rechecked and proven true. We can use thoughts and meditations that have enriched the lives of others. Just here *The Secret Place* will prove a mine rich in spiritual gold. In this devotional booklet thoughtful, prayerful Christians of our own denomination have interpreted certain Bible verses, and have applied them to daily living. The constant use of this booklet will introduce you into the fellowship of people who have faced and overcome the very same problems that seem so hard for you today. *The Secret Place* has a Bible verse, an illustrated truth, a quiet thought, and a prayer for each day.

A Junior High Student Thinks Out Loud

"There are a number of books that would help me to appreciate my life more fully; books that would guide me into ways of usefulness for others. In the time set aside for daily devotion I shall read these books. I shall place them on my Treasure Shelf, where only precious books are kept. On this Shelf, beside my Bible, I will keep *The Secret Place*. Here also stands *Quotable Poems*, compiled by Thomas Curtis Clark. (Sometimes I try my wings with the poets and when I think the results are worth it, I place the verses on the back flyleaf of this book of poetry.) I think that when prayer, Bible study and reading give me a desire to write a poem or state an old truth in some new way, it must be that God is trying to give me a chance to grow into a larger, finer person. The next book on my shelf is *Splendor of God*, by Honoré Willsie Morrow. That book introduced me to the Judsons in Burma. It helped to make me a world citizen.

"If my daily devotions are to help me constantly I must keep my library open daily, I must pray a four-square prayer, and I must read daily from the books that will help me to think more like the Christian I want to be."

HINTS FOR A GOOD MEETING

BAPTIST LEADER for December, 1939, has an interesting article, "Who Carry Music in Their Hearts," by H. Augustine Smith. Notice particularly the section where he mentions hymns prepared by young people and see whether you can fit any of these hymns into your worship service for the evening.

Write for sample copies of *The Secret Place*, the denominational publication for those who wish daily devotional material. Plan to use this in the meeting so the young people may see what can be done with it. You will need *A Book of Remembrance* also. This is the yearbook put out by the Council on Finance and Promotion, 152 Madison Ave., New York. It contains a list of the birthdays of denominational workers and missionaries, together with an account of their work. If you are to remember them in your daily devotions, it will help you to have their names before you.

Turn to page 45 for enrichment material that may be used in the meeting. Notice particularly the poem, "Prayer." *Young People* of last week has an article by Harold R. Husted, telling about the preparation of *The Secret Place*.

[1] Intermediate C. E. Topic for February 18.

MINUTES TO INVEST[1]

By Ruth Frerichs Senter

Scripture: Psalm 90: 12; Philippians 3: 13, 14

Time Is Wealth

"I have sixty cents to spend. What shall I buy?" John greeted his family as he dashed into the kitchen, late for breakfast.

"Where did you get sixty cents?" his sister asked in surprise.

"Well, it's like this," he began, as he took his place at the table. "Yesterday in school the teacher kept talking about how important every minute of your day is and how you ought to use your minutes the best way. After I went to bed I got to thinking about it, and I decided it's lots more fun to use money than to use minutes. So I'm turning all my spare minutes into pennies. I figure that I've had about sixty so far this week."

John was right in at least one respect. Time is worth money. It accomplishes valuable things for us, for it is our greatest manufacturer. Centuries have given us coal, one of our most important fuels. The years made for the world huge rocks that add rugged beauty to our mountains and also furnish us with fine building materials. It took time to plan and erect the great cathedrals of Europe. But above all, time develops men and women. Character comes only with years.

Surely such a valuable possession deserves the utmost care in its use. Those sixty minutes should be invested intelligently and thoughtfully and not simply thrown away. A well-selected hobby is one of the finest uses for these extra hours.

Collecting Dividends

Hobbies pay dividends in several ways. Sometimes they develop into money-making businesses. Often they train talents that previously have been undiscovered or neglected. For the largest of all dividends, hobbies sometimes become means of serving others. Of course, these different fields often overlap and an activity may do two or even all three of these things.

Henry Geiger, of Cedar Rapids, Iowa, made his hobby give him double returns. Mr. Geiger, a carpenter, used to spend his spare minutes whittling little figures out of his scraps of wood. Finally, he traded some small carvings of horses for six lessons in sculpture. Now Mr. Geiger has not only developed a genuine talent from his hobby, but he has also made money out of it. He sells his smallest figures for $100!

A. A. Milne, the English writer, had a hobby. He loved to tell stories to his small son, Christopher Robin. The father invented charming tales about his little boy's toy animals. Now those stories are collected in the famous Pooh books. Children and grown-ups all over England and the United States love Christopher Robin's teddy bear, Winnie-the-Pooh, and his friends. Mr. Milne's hobby paid dividends in all three forms —it made money for him, it increased his talent as a writer and, greatest of all, it brought joy to millions of people.

The discovery of oxygen paved the way for a clearer understanding of the principles of chemistry. Without knowledge of it scientists would have been delayed for many years in their work. Yet this priceless gas was found as a result of a hobby. William Priestly was driven out of England because of religious intolerance. He had always been interested in science, so in his new home in Pennsylvania he tried some experiments as a pastime. Eventually he happened upon oxygen! For over a hundred years Priestly's extra hours have been paying dividends of service to mankind.

Does your hobby add any real meaning to your day? Will you continue to enjoy it or will you soon lose interest in it?

Group Investment

Our Scripture, Psalm 90: 12, requests God to teach us to value our days so that we may use our minds wisely. How can you, individually or as a group, follow out this prayer?

Several members of a class of Intermediates were interested in writing. They decided that a church newspaper would give them an opportunity to develop this hobby and would also serve the church. They publish their paper twice a month and meet regularly to write their news items. The congregation is quite enthusiastic about *The Co-op* and organizations enjoy having accounts of their activities printed. The paper has been in existence for ten months and the class has never failed to publish it on time! They have learned how to write news articles, how to use a typewriter, how to operate a mimeograph machine, and have performed a real service to their church.

The leader of a group of intermediate girls used her leisure time to teach her pupils how to sew well. Now the girls meet regularly and sew together. Garments that they have made are being worn by mission children in many lands, as well as in schools here in America. The girls enjoy working together and feel that their hobby is fun for them as well as being helpful to their church.

In Philippians 3: 13, 14, Paul urges the church at Philippi to seek to live by the highest ideals as taught by Christ. If we live according to this guide we must apply it to the use of our leisure time. A young people's group that is willing to give its spare hours to activities that bring real and lasting pleasure not only to themselves but also to others is carrying out Christ's wishes. Have you found your niche?

HINTS FOR A GOOD MEETING

1. A hobby exhibit, showing activities of some of the young people in your church, would create interest in this meeting. If it does not seem advisable to plan this for the regular meeting, ask all boys and girls who have hobbies that can be moved to prepare them in a clever way and bring them to a group social.

2. Along with the exhibit (or instead of it) might be short descriptions of hobbies by everyone who has one or is interested in one. There should be a time limit for these speeches.

An imaginary radio program could be worked out, using the reports on hobbies and also the topics for the meeting. Detailed preparation is necessary for this kind of meeting.

Suggested Order of Service

HYMN. "Lord, We Come with Hearts Aflame."

SCRIPTURE READING BY TWO PEOPLE. Psalm 90: 12 and Philippians 3: 13, 14.

HYMN. "Marching with the Heroes."

READING OF AN APPROPRIATE QUOTATION (turn to page 45).

HYMN. "Somebody Did a Golden Deed."

PRESENTATION AND DISCUSSION OF TOPIC.

HYMN. "We Give Thee But Thine Own."

CLOSING PRAYER (written on blackboard to be read in unison, or memorized by one person). "Father, teach us to make every possible good use of thy gift of time. Amen."

Questions for Discussion

1. Name all the hobbies you can. As each one is named answer these questions about it (they could be written in chart form on the board): Is it expensive? Would it be annoying to other people? Helpful? Is it one which could be followed by anyone?

2. What did you do last week with your leisure time?

3. What definite things do you wish to accomplish in your extra hours? What will you need to do with time in order to accomplish them?

4. Make a schedule for next week.

5. Suggest some group projects which might be carried out.

6. Do you think hobbies are important in the growth of a well-rounded personality? Can a well-chosen hobby help to develop our Christian usefulness?

[1] Intermediate C. E. Topic for February 25.

To Help You in Your Meetings

On this page you will find quotations, poems and other material that will be of assistance to leaders in preparing their meetings.

"New occasions teach new duties; time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of Truth;
Lo, before us gleam her campfires! we ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key."

—James Russell Lowell, *from The Present Crisis.*

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When The American Baptist Publication Society was born in 1824, William Carey was still active in India; Ann Haseltine Judson was in this country seeking to restore her health; Adoniram Judson was in Rangoon at work on the translation of the New Testament into Burmese.

When The American Baptist Publication Society printed its first story-paper for use in the Sunday schools, Franklin Pierce was President of the United States, and hoop-skirts were still the accepted feminine fashion.

But now—well, you know the happenings and styles of the day. But do you know how The American Baptist Publication Society has advanced?

PRAYER

I asked for bread; God gave a stone instead.
Yet, while I pillowed there my weary head.
The angels made a ladder of my dreams,
Which upward to celestial mountains led.
And when I woke beneath the morning's beams,
Around my resting place fresh manna lay;
And, praising God, I went upon my way.
For I was fed.

God answers prayer; sometimes, when hearts are weak,
He gives the very gifts believers seek.
But often faith must learn a deeper rest,
And trust God's silence when He does not speak;
For He whose name is Love will send the best.
Stars may burn out, nor mountain walls endure,
But God is true, His promises are sure
For those who seek.

—Author Unknown

"There are certain principles which Christians everywhere should seek to have incorporated in the sentiments and public policies of their nations and communities. Among these are:

"1. The recognition of the value of every human being as a person.

"2. The right of every person, whatever his race, color or present status, to the conditions essential for life as a person; to education; to opportunity in his vocation, recreation and social intercourse.

"3. Full participation in fellowship and leadership for members of a less advanced people as they prove their ability.

"4. Active co-operation and fellowship among leaders of different racial groups.

"5. Recognition by the community of its responsibility to less-privileged persons of whatever race or group, not only for their assistance and protection but also for special educational and cultural opportunities.

"6. The necessity of such economic and social change as shall open the way to full opportunity for persons of all races." [1]

LOOK TO THIS DAY

Look to this day!
For it is life, the very life of life.
In its brief course lie all the varieties and realities of your existence:
The bliss of growth;
The glory of action;
The splendor of beauty;
For yesterday is already a dream, and tomorrow is only a vision;
But today, well lived, makes every yesterday
A dream of happiness, and every tomorrow a vision of hope.
Look well, therefore, to this day!
Such is the salutation of the dawn!

—From the Sanskrit

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"If religious books are not widely circulated among the masses of this country, and the people do not become religious, I do not know what is to become of us as a nation. And the thought is one to cause solemn reflection on the part of every patriot and Christian. If truth be not diffused, error will be; if God and his Word are not known and received, the devil and his works will gain the ascendancy; if the evangelical volume does not reach every hamlet, the pages of a corrupt and licentious literature will; if the power of the gospel is not felt through the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness, will reign without mitigation or end."—Daniel Webster.

■

"The moment you begin to select the food for your mind as regularly and with as much care as you select the food for your body; to seek roughage, variety, and vitamins for your brain as systematically as you pursue cabbage, corn, fruits, steak, and carrots for your stomach; to make your bookcase as heavy as your dining table; to spend as much time and money for observation, for reading that is reading, for well-chosen radio, talkies, travel, companionship, meditation as you spend for food—when you do these things, that moment will your real intellectual life begin; a new fire will burn in you, your life will take on new purpose and you will be conscious of new happiness and power."—Joy Elmer Morgan, *in National Education Magazine.*

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It is chiefly through books that we enjoy intercourse with superior minds. . . . . In the best books, great men talk to us, give us their most precious thoughts, and pour their souls into ours. —William Ellery Channing.

TOPICS FOR MARCH

In order that you may be working ahead on your young people's society plans we are listing these topics for next month. See the March Baptist Leader for topic development and suggestions for the order of service. Topic cards, listing the topics for the next six months are now available at one cent apiece or seventy-five cents a hundred.

Life Made New. John 3: 1-17.

Hearing the Still, Small Voice. 1 Kings 19: 9-12; Psalm 46: 10.

Introduce Your Friends to Christ. John 1: 35-46.

Easter—Love Invincible. Luke 24: 46, 47; Matthew 28: 1-10.

How the Bible Influences the World. John 5: 39; 2 Timothy 3: 14-17.

Talents on the Block. Matthew 25: 14-29.

If He Entered My Town. Luke 4: 16-30; 13: 34, 35; 19: 41-44.

The Church As a Workshop. James 2: 14-24.

The writers are well known to young people's groups the country over. Look for the work of Clarence Cranford, Francis Stifler, Ruth Senter, Colena Anderson, and Milton Froyd.

[1] From "The Church and Race." What was said at The World Conference on Church, Community and State, held in Oxford, England, July 12-26, 1937. Used by permission.

One Teacher's Influence

By WOUTER VAN GARRETT

IT is difficult indeed to measure the full influence of a Sunday school teacher upon the lives of those who sit at his feet. It frequently happens that years must elapse before his Christian contact begins to show its real value and lasting effect. Seeds of Christian character and influence do not grow in the same manner as do the seeds we sow in the garden or the field; neither do they grow so rapidly. In consequence, it is easy for the teacher to allow himself to become discouraged. He may think that his efforts are bearing no fruit whatsoever.

The trouble may lie in the fact that we look for immediate results; we expect too much and we expect the results too quickly. We drop seeds into holes in the ground, cover them with soil, and in a few days we can see tiny shoots pushing their way to the surface. But not so with the seeds of the gospel. They also sprout and grow, but their growth is slow. Seed time is much farther removed from planting time.

A True Teacher

I am thinking now of an old teacher I had years ago. I was a lad of some eight years, and he was a man of about sixty. I sat in his class in a corner of a one-room school. Since that distant day, I have had many other teachers, and some of them have used methods that were far more modern and pedagogical than any that he knew, but that old man was the one who made the most positive and permanent contribution to my Christian life. From that little class in the corner came two ministers of the gospel and a missionary to India. I feel sure that in the eyes of the Lord that old teacher was a worthy instrument to lead young lives into the field of Christian service.

I may be able to say what I have in mind by telling you more of that pious old man. He never romped or played with us; we would have been shocked if he had tried to do so. He lived right in our village and we saw him every day. We respected and honored him because he never said a single word or did a single thing that did not stand the test of childhood scrutiny.

Some things about him reminded us of God. We were much like boys of today; we sometimes misbehaved. But there never was a day when we did not desire that he have a good opinion of us. We wanted him to like us. And somehow each boy knew that he did love us, and we could not help returning his affection. When he spoke to us of God we had a strange feeling of reverence. He seemed to be talking about a precious Friend—about One more dear to him than all else. The look in his eyes, the expression on his face, and even the tone of his voice made us aware that he was speaking to us with a certain awe-inspiring authority.

We never shall forget his prayers. Even as children we learned from his prayers that talking to God is a great and holy privilege. We knew from his example that prayer means far more than merely asking for things and then going away to forget the One addressed. Somehow we got the impression that praying is telling God what lies deep in our hearts, sharing our troubles and burdens, asking for advice, guidance and help. Prayer was real to us because it was such a blessed privilege to our old teacher; and I know that every boy in that class knelt by his bed before he ever attempted to sleep.

We noticed also how we handled his Bible. He never was careless with it, never threw it about nor dropped it thoughtlessly. He handled it as though he regarded it as the most precious possession on earth. To this day a feeling of revulsion rises up within me when I notice someone striking the Book of Books, or tossing it on a table, or shoving it along a pew. I acquired that attitude as a child, and I got it by way of example.

He Revealed God

I doubt if one of the men who once were boys in that class can recall a single word that that old teacher said. But each one of us carries in his heart certain impressions received during those years. That teacher made a definite contribution to the Christian character of a dozen men who today are trying to do their part in building God's kingdom.

If we were compelled to put into one sentence all that he did for us, we should have to use words something like these: *He revealed God to us.* That is the greatest privilege that the Sunday school teacher has, the privilege of revealing God to those who sit under his teaching. The class may forget what he says, they may not notice all that he does, but they will remember what he is. If prayer is real and vital to the teacher the members of the class will know it even though he makes no conscious effort to tell them so. If God is real and intimate in the teacher's fellowship the class will find it easy to know God in the same warm, intimate way. If the Word of God is a precious gift to the teacher he cannot hide that fact from those he teaches.

Such living is supremely worth while, supremely important. No teacher knows how long certain individuals will be in his class; he never again may have the opportunity to reveal to them his deepest faith. Furthermore, he may fail in what he does try to express to them, whereas what actually is in his heart will reach out silently to touch them. How very necessary, then, that we keep in close fellowship with Christ, our Savior! Our personal lives are speaking all the while, whether we are conscious of it or not. Those we teach may forget what we say with our lips, but we may rest assured that they will retain what we say to them with our lives. It is the touch of soul upon soul that determines destiny. In that realm the teacher's greatest privilege lies.

By all means, use the most modern teaching methods that you know. Become a friend to your class. But if you would come to the heart of the matter, you must reach out with your inner faith and devotion. Words and methods are helpless there, for you have moved into the world of spirit. Soul must reach out to touch soul. In other words, only the life you yourself know in God can kindle new life in the heart of another.

So walk with your Lord! Know the riches of his grace in Christ Jesus! Read his word and meditate upon it! Then you are ready to undertake your task as a teacher in the Sunday school. You have in your own heart something of God to reveal to those whom you teach. Then you may go about your work with no concern for the fruit of your effort. You are sowing the seed; God will look after the harvest.

Are You Missing Something?

THE Christian church has something *for you.* Its worship service on Sunday morning is your golden opportunity. It has been planned to give you needed spiritual help. Why not use it to enrich your life?

What may you expect from the morning worship service?

1. *You may expect to experience an awareness of God.* People in worship meet the Eternal. The Presence keeps faith with those who worship. Communion with God is life's richest experience. When attending the church service, expect to meet God. He is there.

2. *You may expect spiritual cleansing.* Confess and forsake your sins. Accept God's gracious forgiveness. Then leave the church feeling cleansed and forgiven.

3. *Worship will help you to achieve serenity and poise.* "The tumult and the shouting" dies away in church. Shut in for an hour with God in company with other earnest souls, you begin to achieve balance. You tend to recover your equilibrium and you are helped to see life in perspective.

4. *You may expect help in finding the way.* Are you uncertain of the way you are taking? Many are. At church one receives counsel that helps one to find the way. The course ahead becomes plainer and clearer as one worships.

5. *You may expect help in orienting yourself in the universe.* Professor William E. Hocking, of Harvard University, says that a person is lost when he gets no answer from the universe. Worship makes an answer possible. You learn and expect to receive a response from the friendly universe that God created.

6. *You may confidently expect to tap a new resource of strength.* One is not promised immunity from suffering; instead, one may expect strength to bear and to triumph over it. "My grace is sufficient for thee." Divine strength may be found, in part, at church.

7. *You may expect a heightened sense of the dignity and the worthfulness of life.* Apart from the Christian faith, life is prone to become cheap and useless. One must see reason and purpose *in* life before finding reason and purpose *for* it. Its richness and worth are seen in the friendly light of the Christian gospel.

8. *Church worship helps to sensitize the conscience.* Bad resolutions are weakened and good ones strengthened. You become more sensitive to right and wrong. The influence of the church is on the side of the angels.

9. *You may expect a progressive enrichment of personality.* A distinguished psychologist states that faith and worship definitely enrich personality. "Man shall not live by bread alone," Jesus said, "But by every word that proceedeth out of the mouth of God."

10. *You may expect intellectual stimulation.* Where else are you asked to think about duty, the meaning of life, right and wrong, eternity, God? Where else are you instructed in the rich religious tradition of the race? At church you are inspired to think constructively about all-important themes.

11. *You may expect the joy of Christian fellowship.*

"The fellowship of kindred minds
Is like to that above."

Neighbors seek God together at church. Common aspirations unite hearts. This fellowship is one of life's richest experiences.

12. *You may expect your presence at church to help other people.* The pew you ought to occupy, but do not is no inspiration, but presence is. It enriches the fellowship. You exert your influence for Christ as you testify to your Christian aspirations by attending church.

13. *You may expect your presence at worship to help your church.* It is a vote for the continuation and the progress of the church. By your attendance you testify to your faith in its worth and witness in the community. Your presence provides a real contribution to the church Christ loved and left to carry on his work.

14. *You may expect your presence at worship to warm the heart of God.* Do you think that it does not matter to him whether you worship or not? Are parents hurt when children ignore them? God desires us to show our love for him.

The church has something to offer above all price. It is given only as one receives it. With genuine concern for human welfare it cordially invites *all* to worship. "Come thou with us, and we will do thee good" (Numbers 10: 29).

■

How to think rather than *what* to think is the objective of the new education. There is a real necessity today for creative thinking and independent reasoning. A college student was heard to remark with surprise, "Are we actually going to get credits for doing our own thinking?" Jesus provoked people to think. He did not give carefully worded commandments to cover all possible exigencies. He gave principles which are eternal in character and worth.—WESLEY G. HUBER.

THE SERVICE CLASS, FIRST BAPTIST CHURCH, DUNBAR, WEST VIRGINIA, MADE UP OF YOUNG MARRIED COUPLES, WAS ORGANIZED ABOUT TEN YEARS AGO. THIRTEEN PERSONS ATTENDED THE INITIAL MEETING; TODAY THE MEMBERSHIP EXCEEDS ONE HUNDRED. REV. G. T. HERRING IS THE PASTOR; E. S. DUDDING, THE CHURCH SCHOOL SUPERINTENDENT

International Sunday School Lessons

Theme for the Quarter: The Kingdom of Heaven: Studies in Matthew

Aim: To learn from a study of the Gospel of Matthew the teachings of Jesus concerning the Kingdom of heaven, and to ascertain the significance of those teachings for the life of today, both in personal character and in social relationships.

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1938, by the International Council of Religious Education and are used by permission.

LESSON I—FEBRUARY 4

Holding Life Sacred

Genesis 1: 27-31; 1 Corinthians 6: 19, 20; 2 Corinthians 6: 16 to 7: 1

Genesis 1: 27-31

27 So God created man in his own image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

1 Corinthians 6: 19, 20

19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

2 Corinthians 6: 16 to 7: 1

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

7: 1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

KEY VERSE: *Ye were bought with a price: glorify God therefore in your body.—1 Corinthians 6: 20*

TO BE READ EACH DAY

Jan. 29. M. The Goodness of Creation. Genesis 1: 27-31.
Jan. 30. T. The Corruption of Mankind. Genesis 6: 9-20.
Jan. 31. W. Daniel's Principle Tested. Daniel 1: 8-16.
Feb. 1. T. Daniel's Principle Succeeds. Daniel 1: 17-21.
Feb. 2. F. Alcohol, The Defiler. Proverbs 23: 29-35.
Feb. 3. S. Alcohol, the Destroyer. Isaiah 28: 1-8.
Feb. 4. S. The Sanctuary of God. 2 Corinthians 6: 16 to 7: 1.

SCRIPTURE SAYS—

By J. W. Bailey

Temperate living requires that life be held sacred. Accordingly, the Scripture passages selected for this temperance lesson have to do with the sacredness of life. Intemperate living defiles and destroys that which should be kept holy.

Genesis 1: 27-31. This first selection is one of the most significant in all the Scriptures. It gives a general statement concerning the creation of man and sets forth his pre-eminence in the world to which he belongs. Only the central ideas can be discussed here.

From the opening words of the first chapter of Genesis through the twenty-fifth verse, there is an account of the orderly fashion in which God created the world and the various creatures in it. Two ideas are emphasized. First, there is an emphasis upon God as Creator. The world is not due to some chance arrangement of atoms, nor to some movement of blind energy. It is an expression of the creative will and power of God. Second, there is an emphasis upon the orderly processes of creation. No attempt is made to give details and there is no effort to explain the specific method that God employed. But throughout the account there are indications that God, in his creative work, proceeded in an orderly manner.

Genesis 1: 26 makes it evident that at that point a new stage in the process of creation has been reached. Man is presented as the crown of creation. Verse 26 states that man is to be made in the image of God and after God's likeness, and that man is to have dominion over all the animal world. Verse 27 follows with a declaration that God created man in his own image.

With these Genesis statements should be compared the statement found in Psalm 8. This psalm is the best interpretation of Genesis 1 that is to be found in the Scriptures. In the King James Version, Psalm 8: 5 reads, "For thou hast made him a little lower than the angels." In employing the word "angels," the King James translators were influenced by the Greek translation of the Hebrew Scriptures. But in the Hebrew Scriptures, the word used is that which in Genesis 1 and regularly throughout the Old Testament is translated "God." The Revised Version rightly reads, "For thou hast made him but little lower than God." Man has been crowned "with glory and honor."

Furthermore, Genesis 1: 26 indicates that man has been given dominion over all the animal world. He is to "multiply, and replenish the earth, and subdue it," and to "have dominion" (Gen. 1: 28). Psalm 8 adds that God made man "to have dominion" over the work of God's hands, and that in creating man God "put all things under his (man's) feet."

When God created man in his own image, he created him in the image of his creator. This means, according to our Scriptures, that man is given the responsibility of co-creation with God. God does not hand over to man a world or a life that is ready-made and fully grown. He creates him as a being of

possibilities and capacities. He assigns to him a responsibility for fellowship with God and for realizing the purposes of God. Thus, God dignifies man above all other creatures. As one of the great teachers of theology of a former generation put it: "God and man belong to the same genus, the *genus personality*."

The sin into which man fell in the beginning, and which has characterized his life ever since, put an end to man's free fellowship with God. It crippled his finest capacities and wrecked his noblest powers. It has made life on earth far from being what God intended it to be. It has not destroyed, however, the image of God in which man was created; for fallen man, through Christ, can yet have fellowship with God, and on the basis of what Christ has done, build a new life on the ruins of the old.

Genesis 1: 29, 30 indicate the source from which it was intended originally that man should have his food. Man is given all seed-bearing plants and all seed-bearing fruits. The animals are given all the green herbs for food. Genesis 9: 1-7 gives a side-light upon this passage. It is there said that the beasts of the field and the birds of the heavens and the fishes of the sea are to become food for man. But it is expressly declared that in no case is the blood to be eaten. The blood is the life of the animal. Genesis 9: 6 repeats the thought that it is because God made man in his own image that man is thus distinguished and made superior to all other creatures.

1 Corinthians 6: 19, 20. This second selection tersely suggests two thoughts which men should hold in mind as reasons for living their lives on a high moral and spiritual level.

The first is that they are temples of the Holy Ghost. The word for temple has reference to the actual building in which the altar was placed. This building was the most sacred and significant part of the entire Temple area. Thus man is not only made in the image of God, but also he is the dwelling-place of God.

The second is that man has been purchased or redeemed at a cost. The cost is not given here, but it is clearly implied. For an expansion of the idea, though not in precisely the same words, read 1 Peter 1: 18-21. For these two reasons, Paul exhorts us, saying: "Glorify God in your body" (1 Cor. 6: 20).

2 Corinthians 6: 16 to 7: 1. This third selection sets forth a similar idea. "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." On this account the people of God are to separate themselves from all things unclean, and from every kind of defilement, "perfecting their holiness" in the fear of God.

LESSON APPLIED

By Howard K. Williams

I. The Sacredness of Life

1. *Man, the Creation of God.* Anything that God makes must be good. The Genesis account takes us back to the origin of all things. "In the beginning God. . . ." Science cannot go any further back. A Russian girl at the World's Fair is reported to have answered a question about belief in God by saying, "We do not know anything about God. Science we *do* know. We can see it work." But science is nothing more than knowledge that is classified and formulated into laws and principles; and to say that we know nothing about God is deliberate falsification. We know that some power created this world and started it going; and we know that such a power must be greater than anything that was created. You may call that power "First Cause," or the "Originator," or God. But the maker of a watch must be greater than the watch he makes. So God must be greater in every way than the world and the men he has created. But, on the other hand, the creation is akin to its creator. Man is created in God's image. There is something of God in men!

2. *Man, the Temple of God.* The responsibility of being made in the image of God is serious indeed. But to be the actual dwelling-place of God is a responsibility that we would never dare assume were it not for the fact that as Christians that is what Christ expects of us. A woman who seemed more concerned about her body than her soul, said, "We have to take care of our bodies, don't we?" The answer is, "Yes, but not to the neglect of our soul." What value has a body without a life? What value a heart without blood? A life without Christ is as desolate as a fireplace without a fire. Man is made for God. But the Spirit of God cannot dwell in bodies and souls that are crowded with sin and selfishness.

3. *Man, the Companion of God.* Jesus said, "I came from God. I am going back to God." There was no doubt about that in Jesus' mind. He was constantly speaking of his Father and his Father's house. He promised his disciples that he would prepare a place in his Father's house for them (John 14: 2). He constantly taught the people that they should all appear one day before God, to dwell in his presence eternally. Since this is so, life is sacred and we should live right now the kind of lives that will be pleasing to God.

Do you ever imagine yourself appearing before God? Are you afraid? Are you glad? An old German professor said to his class one day, "If you know your lessons each day, you will pass the examination!" Even so! If we live in God's presence each day, we shall be fit to live with him through all eternity.

II. Various Views of Life

1. *Pagan Views.* Both in ancient and in modern times paganism and heathenism have underrated personal life. Even in our own day widows in India have been forced to die when their husbands did. Headhunters, grafting politicians, promoters of war—all are pagan in their disregard of human life. Professor Phelps, in his autobiography, speaks of the philosophy of Santayana, which teaches the unimportance of an individual to God—if there be a God. Dr. Phelps contrasts that with the Christian view of the value of human life—that all men are created by God and are precious in his sight.

2. *Old Testament Conceptions.* The very oldest sections of the Old Testament teach that life is sacred. In the story of Cain we have an example of the punishment visited upon one who does not respect the sacredness of the life of another (Gen. 4: 1-15), as commanded in Exodus 20: 13.

Indirect murder is also condemned, as in the case of David's placing Uriah in the front rank in battle, with the instruction that he should be killed in action—in order that he, the king, might have Bathsheba, Uriah's wife (2 Sam. 11: 2-21).

Still the wrath of God rests upon murderers—those who kill through jealousy, vengeance, or anger, and those who kill to get another's possessions or to accomplish any evil purpose.

Does not the wrath of God fall also upon those who today indirectly kill—those who are careless of the lives of others—the liquor dealer, the employer who does not provide sufficient safeguards for his workers, the grafter who takes public money and disregards the want and the suffering of citizens?

3. *New Testament Standards.* The teaching of the sanctity of life in the New Testament is even more searching than in the Old. While the devil says, "All that a man hath will he give for his life" (Job. 2: 4), Jesus shows that there is a higher life for which men will gladly give the lower. But even this lower life is sacred in the eyes of Christ. He taught not only that man should not kill and that he should not even hate another; he insisted that men should *love* all men, even their enemies! According to his standard, it is not enough to refrain from injuring others; we must *help* them.

III. Means of Keeping Life Sacred

1. *Christ must be within!* If someone were to knock at the door of your heart and ask, "Who lives here?" what would your answer be? Study carefully Holman Hunt's picture, "The Light of the World." Copies may be had at a very small price. Secure one for each member of your class and let them study the picture together as a part of the lesson. Note the heavy door, the rusty hinges, the overgrown ivy. It has been a long time since the door was opened. Note Jesus as he stands, waiting, especially his hand as it rests after long knocking. The expression of his face seems to say, "Why don't they open the door?" His whole attitude is that of one who has been a long time waiting. The light of the lantern represents the glow of his own personality that will illuminate the heart that opens to him.

No knob on the door? Alas, no! Only from the inside can the door be unlocked. Your father, mother, brother, sister, teacher, preacher, or lover cannot open your heart to Jesus; only you yourself.

"There's a Stranger at the door,
Let him in."

Only by letting Christ have his way with you can your life be sacred and achieve its highest possibilities. We must make him at home in our hearts, not an occasional visitor, nor even a friend; he must be a member of the family.

That means that we shall have to put out everything that is evil and cheap and degrading, everything that would make Jesus feel uncomfortable. It means that our bodies must be kept pure and strong, never weakened or corrupted with poisons or with an excess of useless activity. It means that our minds must be kept free of filthiness and rubbish, prejudice and selfish thinking, never drugged into unconsciousness or smothered by outbursts of violent emotion. It means that we must consider body, mind and soul the instruments of God, and keep them alert and eager to do his will.

Doing his will, however, carries us far beyond mere self-control. Because God is our Father and we are all brothers. we must consider the lives of our brothers as sacred as our own. When we see every human soul as the creation of God and the object of his love we cannot help but feel the urge to serve. The love of God in our own hearts will compel us to find ways of bringing to all men the love that opens the door to abundant life.

"This is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment."

VIEWPOINT OF YOUTH

By Colena M. Anderson

Aim of the Lesson

Keep ever in mind the topic for today, "Holding Life Sacred," so that while you are considering the specific evils that injure life you may not lose sight of the great wonder of life itself. A genuine appreciation of it cannot be *taught;* rather, it has to be *caught.* Unless teachers themselves possess the joy of living they will not be able to pass it on to the class. Before we can hope to teach this lesson effectively in a group of young people we must be sure that it is a vital experience in our own lives.

Teaching the Lesson

1. *Reading the Lesson (Gen. 1: 27-31)*

In preceding lessons it has been the practice to read the Scripture aloud. Today we might well vary that procedure and have each individual read it silently. Plan to follow the reading with a short, rapid quiz to make sure that the main points have been noted. Then give out a few discussion topics related to that section. Make specific assignments to individual pupils and allow a little time for thought. Do not forget that, whereas a rapid questioning is effective for testing information, in order to interpret and apply that information pupils need time for thought.

2. *Suggested Questions to Follow the Reading:*

a) Who was created in God's image?

b) After God created them what did he do?

c) What did God say to them? Note especially the five verbs in verse 28.

d) What did God say about every plant's yielding seed? About every beast of the field?

e) How did God feel about his completed work?

3. *Discussion Topics:*

a) What do you think is meant by the expression "image of God"? Do you think that this refers to man's physical appearance or to his spiritual nature?

b) What does the expression "subdue the earth" mean for a farmer? For a miner? For a lumberman? Be careful to distinguish between "subdue," meaning "to take charge of," and "lay waste," meaning "to destroy utterly."

c) To what extent has man achieved dominion over the fish, the birds and the animals? (Consider the domestication of many animals, and the ways in which they work for man. Also, how man has used them for food. How far have scientists progressed in their efforts to master the field of biology?)

d) What solution would you sugge for the following problem?

Oranges in California, prunes i Oregon, apples in New York go to was before our eyes, yet all over the countr hundreds of children suffer from ma nutrition.

In your class are there any youn people who might see a relation betwee this oversupply on the one hand an this great need on the other and the determine that they would try to d something about it, even in a small way Has you class ever tried to share wit others some of their own abundance?

4. *Suggested Questions on 1 Corinthian 6: 19, 20 and 2 Corinthians 6: 1 to 7: 1:*

a) To what does Paul liken the hu man body? Who is the builder? Wh is the owner? Who is the custodian o caretaker? What duties do you expe the custodian of your church building t perform? How many of those requir ments might apply to you as the car taker of your body, another of God temples?

b) What is the meaning of the stat ment, "Ye are bought with a price"? I God owns us are we really free?

5. *Discussion Topics:*

a) Consider the responsibility tha Paul's point of view throws upon ea one of us in regard to the physical ca of our bodies—nourishment, exercis relaxation, rest, dangers of infection an disease. Have the pupils ever drawn u for themselves any health standards tha they have determined to maintain? I past years many noted Christian leader almost ignored the care of the body some endured long periods of suffering others died prematurely. They becam so interested in what they called "th things of the spirit" that they neglecte —in some cases "despised"—the bod and food and clothing as things to "worldly" to enter their thoughts. Cer tain persons have always associated ill health with piety; they welcomed sickl ness because they hoped that peopl would give them credit for being "rel gious." Others have honestly felt that b inflicting pain upon their bodies the were pleasing God and that by denyin themselves adequate food and rest the were conquering the body. What do yo think of these attitudes, judging them from the standpoint of 1 Corinthian 6: 19, 20?

b) Some persons are exceedingly care ful about their own health, yet the never appear to consider the physica welfare of others. They require em ployees to overwork, to labor under in sanitary conditions, in buildings tha are not properly lighted, heated or venti lated. They pay their workers so smal

a wage that these people must live in slum districts and subsist on improper diets; these employees lack sufficient medical care and cannot take vacations. How can we help such employers to hold sacred the lives of others?

c) If you agree that life is sacred and should be preserved and cared for, how will you apply those principles and ideals to the following problems?

(1) The use of alcoholic beverages and other narcotics.

(2) The careless motorist who endangers the lives of those who ride with him and also other motorists whom he meets on the highway.

(3) The politicians and the militarists who involve countries in war.

(4) The companies that manufacture munitions and also create demands for their materials.

(5) The Christian who must choose between fighting and going to prison for refusing to fight.

(6) The attitude that the life of a Chinese or an Indian is worth less than the life of a white person.

(7) The extent of our responsibility to carry the gospel to all persons who are not Christians, whatever their race or country.

HELPS FOR THE SUPERINTENDENT

By L. Earl Jackson

The School at Worship

Theme. "Religious Liberty."

Prelude. Pianist playing one stanza of the hymn, "Breathe on Me, Breath of God."

Invocation. Invite all to bow their heads while the leader reads as a prayer the four stanzas of "Breathe on Me, Breath of God." If desired, the leader may omit the Amen and the pianist play one stanza and the Amen as a prayer response.

Announcements.

Hymn. "God Save America." In introducing the hymn point out the various denominational emphases for the month of February. Today is Baptist Day, set aside annually by the World Baptist Alliance to stress religious freedom. The second Sunday in the month is Race Relations Day; the third, Brotherhood Day. Patriotic emphasis centers in the Lincoln and Washington anniversaries. The pianist in playing the introduction will demonstrate the vigor of this stirring hymn.

Discussion. The familiar painting, "Puritans Going to Church," by Boughton, reminds one of the courage of the early Americans who in quest of religious freedom braved the hardships of a sea voyage, of a foreign land and of warring tribes. Yet how thrilling their experience of a pioneering religious fellowship must have been! Their faith meant much to them because they had paid for it at a great price.

We must admit, however, that the freedom they desired for themselves they soon denied to others. Conviction became bigotry, and many individuals suffered from the extreme intolerance of the religious leaders of the colonies. Roger Williams, despite his brilliant intellect and personality, was banished from Massachusetts Bay Colony in 1635 for advocating freedom of worship and conscience. Welcomed by Indians, aided by English friends, he soon obtained a charter for Providence Plantations and established the "first civil government in history based on equal human rights, a free conscience, and separation of church and state." Catholics, Quakers, Jews and atheists, all were welcomed to the colony. Williams became the spiritual father of the Baptist movement in America and of the American ideal later embodied in the Bill of Rights at the instance of the Virginia Baptists—"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Religious freedom has been extinguished in some parts of the world and is endangered in other parts, as governments increasingly control the daily lives of the people. In times of war especially, nations often turn to a dictator to compel united support, and thus they yield to the very doctrines they would avert. But freedom will not die, though its revival may need to be purchased again with martyrdom. When Cæsar defies God, Christians prefer God. For no Christian or true American, can the will of Congress overpower the will of God. Said a great Baptist, Chief Justice Hughes, "In the forum of conscience, duty to a moral power higher than the state has always been maintained. . . . The essence of religion is belief in a relation to God involving duties superior to those arising from any human relation."

If Baptists would be worthy of the faith of their fathers, they must become aggressive in promoting and protecting religious and civil freedom for all sorts of folk, however much their convictions may differ; they will oppose war; they will set an example of the use of freedom for constructive Christian ends.

Prayer. "Grant us, Father, thy Spirit, that we may have true liberty and the will to serve thee and our fellows. Commission us to set at liberty all them that are bruised, to win freedom for all souls enslaved. Amen."

Hymn. "Faith of Our Fathers," with Amen.

HELPFUL HINTS FOR ALL CHURCH SCHOOL LEADERS

A literature rack, conveniently placed, is needed in every church. Many worthwhile pamphlets may be had for the asking from the Baptist Board of Education and the Council on Finance and Promotion of the Northern Baptist Convention, both at 152 Madison Avenue, New York, N. Y., and from the Baptist Young People's Union, 203 North Wabash Avenue, Chicago, Ill., and from The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa.

Other pamphlets and booklets may need to be sold for five or ten cents (to be dropped in the coin-box attached to the literature rack). *The Secret Place* is encouraging family devotions in thousands of homes. It is published by The American Baptist Publication Society.

How to Keep America Out of War, by Kirby Page, published November 1 by seven peace groups in a first edition of three hundred thousand copies, is one booklet that every American should read. It contains ninety-five pages and sells in quantities of fifty for five cents a copy. A single copy costs fifteen cents. These may be ordered from the author, La Habra, Calif.

Then there is the splendid annual January booklet, published by the Council on Finance and Promotion. This year it is entitled *The Spectrum.* (Why not collect used copies and urge others to read them, or give them to the younger members of the Sunday school to be used in making mission scrapbooks?)

A perennial question in many church schools is, "How stop the confusion?" A few suggestions are offered. Let tactful ushers seat folk quietly and promptly as the prelude begins. Close doors to exclude sounds from other departments; place carpet or sound-absorption pads under the piano. Appoint some interested person to make a continuous study of noise-prevention in the worship-room. Seat the group compactly and forward in order to create a sense of unity and improve singing and attention. The leader should avoid talkativeness and keep the necessary announcements brief. Permit no interruption of worship once it has begun. Class records, lesson and library books and story-papers can be distributed after the service. Speak privately and kindly to individuals or groups who create discipline problems; find something for them to do to help. See that the room, chairs and hymnbooks are in order when folk arrive. Ask the minister to discuss worship in a sermon. Better understanding of the purpose of worship will lead to more whole-hearted participation.

LESSON 2—FEBRUARY 11

The Perils of Rejecting Christ

Matthew 21 : 17 to 22 : 14

28 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast him out of the vineyard, and slew him.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him. He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

KEY VERSE: *I am the way, and the truth, and the life: no one cometh unto the Father, but by me.—John 14: 6*

TO BE READ EACH DAY

Feb. 5. M. The Peril of Unbelief. Matthew 21: 28-32.
Feb. 6. T. The Peril of Rejection. Matthew 21: 33-43.
Feb. 7. W. The Rejection of Nazareth. Mark 6: 1-6.
Feb. 8. T. Israel Rejects God. 1 Samuel 8: 1-9.
Feb. 9. F. Rejection and Judgment. John 12: 44-50.
Feb. 10. S. Rejection and Destruction. Isaiah 30: 8-14.
Feb. 11. S. Restoration through Christ. Ephesians 2: 11-18.

SCRIPTURE SAYS—

By J. W. Bailey

In the discussion of the lesson of two weeks ago, attention was called to the fact that in the twenty-first chapter of Matthew we have an account of Jesus' presentation to the nation as the one with authority. He offered himself as the fulfilment of the hopes of the nation, and as possessing the rights and prerogatives of the Messiah. He was met by the demand that he give the ground of the authority under which he was acting. This he refused to do. The facts recorded by Matthew indicate that Jesus was well aware of the insincerity of his questioners, and he refused to play into their hands.

In the Scripture material that comes before us for discussion today there are three parables. All three of them are discussions of the attitude of the Jewish leaders toward Jesus and of the consequent responsibility resting upon them.

The Parable of the Two Sons. This parable is recorded in Matthew 21: 28-32. The first point of emphasis is found in verse 31 and in a part of verse 32. It is stated that the publicans and the harlots would find a place in the kingdom of God before the religious leaders of the nation. It would not be correct to say that Jesus condoned sin and vicious living, but it is certainly true that he had less hope of the self-confident and self-righteous leaders of the day than he had of the outright sinful and vicious. The religious leadership was so closed in mind and so satisfied with itself that it had no place in its heart for the truth. To the mind of Jesus, no one was quite so hopeless as the man who was self-complacent and satisfied.

The second point of emphasis in this parable is found in verse 32. Jesus there does not test the attitude of publicans and harlots by reference to himself. He says that they went before others into the kingdom of God because they gave heed to the message of John the Baptist. At this point one should compare Luke 7: 29, 30. We there read that all the people and the publicans "justified God, being baptized with the baptism of John, but the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." This means that the preaching of John had been a test of the spirit and attitude of his hearers. John was a messenger of God, and those who rejected him rejected "the one who sent him."

The Parable of the Wicked Husbandmen. This parable, found in Matthew 21: 33-46, is found also in Mark 12: 1-12, and Luke 20: 9, 10. From verse 33 through 36, the emphasis is upon the treatment accorded the servants of the owner of the vineyard. These servants were rejected and given rough treatment. Jesus is saying that those who had preceded him as messengers of God (prominent among them, of course, would be John the Baptist) had been rejected and treated with violence by the nation to which they had been sent.

The second emphasis of this parable is found in 21: 37-39. These verses relate the treatment given to the son of the owner when the owner sent his son to those who were cultivating his vineyard. He was given even more severe treatment than the servants. The wicked renters of the vineyard made a plot against him and slew him. This parable is Jesus' way of saying that he knows full well that the leadership of the Jewish nation is seeking to bring about his death and will accomplish it. Whatever reason there may have been in Jesus' own mind for giving up his life, that reason in no way relieved the Jewish leadership of responsibility for bringing about his death.

There is a third emphasis, the treatment which the owner of the vineyard would be expected to give those who had mistreated his servants and slain his son. He will destroy the wicked men who have killed his son, and he will let out the vineyard to other men who, for the use of it, will give him the returns which he has a right to expect.

Verses 42, 43 declare that the Jewish nation and leadership will lose the opportunity which they had; that opportunity will pass to others. No other nation or group is specifically named, and we need not seek to identify it. The verses rather are to be understood as emphasizing the fact that the opportunity had passed from the Jewish race to others. Matthew 21: 45, 46 reports that the chief priests and the Pharisees got Jesus' point; they knew that he was talking about them. They desired very greatly to place him under arrest, but they were afraid to do so. Mark adds, in 12: 12, that they went away. Apparently they were baffled; they did not know how they might carry through their plans.

The Parable of the Marriage Feast. This parable is found only in Matthew 22: 1-14. Its terms are different from those of the preceding parable, but the ideas expressed are very similar. Through the first ten verses of the twenty-second chapter the emphasis is upon the different attitudes taken by those who were given an invitation to the marriage feast of the king's son. Various excuses were given by those who had received the first invitation. Matthew 22: 5 gets at the heart of the matter. These men "made light of it"; they did not care. Luke 14: 16-24 contains a similar parable with much the same meaning, and expressed in part in the same language.

Matthew 22: 11-13 gives an additional touch. The emphasis of this section is upon the fact that those who were brought into the feast from the outside were not to presume upon the invitation. They were not to take for granted that nothing was to be expected of them. They must fulfill the conditions which would make them welcome guests at the banquet table.

These verses say to the non-Jewish people who were given an opportunity to receive the gospel that they were not to take it for granted that they could come in on any terms they might choose. The Jewish leaders lost their opportunity because they failed to heed the call of God. The opportunity passed to others in the Gentile world, but these Gentiles must fulfill the conditions which God himself had determined or they could not have a place at the banquet table of God.

LESSON APPLIED

By Howard K. Williams

Aim. To make clear the Christian path, and to show how men miss that path, and the results that come when they miss it.

Preparation. First, read rapidly the entire passage assigned, that you may catch the spirit of the scene. Note the earnestness of Jesus as he talks, and the intense interest of the people as they listen; as shown by their answers to his questions. Next study each event and parable carefully, choosing the points best suited for your group. Seek illustrations, simple and direct, from your experience or reading, that will drive in each point.

Introduction. The temperance lesson interrupted our study in Matthew's Gospel. In the lesson two weeks ago we saw Jesus riding into Jerusalem. After a day in the Temple he goes back to Bethany, about two miles from Jerusalem, near the Mount of Olives. Returning the next day, he causes a fig tree to wither. Challenged by the leaders in the Temple, who attempt to embarrass him, he presents a series of parables to show them their relation to God and his kingdom. These parables apply not only to the people of Jesus' day, but to us.

I. Christ the Way to God

"Be sure you do not miss the road!" Many years ago, in New York City, I heard an aged minister say these words as he stood in the baptismal waters. A trio had beautifully sung the hymn, "Out of my bondage, sorrow and night, Jesus, I come to Thee." Then the minister told how, the summer before, he had been in New England and a young man had taken him to a vantage point on the side of a mountain, where they could look over the valley. He saw the road like a silver thread going down through the village.

"Is there any other road to your home?" he asked.

"No," answered the youth, "that is the only road that leads to my home from here."

"So it is in life," said the minister. "Only one road that leads home. *Be sure you don't miss the road!*"

Jesus said "I am the way . . . . no man cometh unto the Father, but by me." The Epistle to the Hebrews (1: 1-3) tells us the same thing in a different way. God tried to show the way to himself, and last of all sent his Son to do it. The Old Testament looked forward to the coming of a Messiah who should show the way. But when he came, most men failed to recognize him and few bothered to follow him.

II. How People Miss the Way

1. *False promises.* In the miracle of the fig tree (Matt. 21: 17-27), Jesus teaches his disciples the disaster of making false promises. If it had not taught a vital lesson, the miracle would have seemed almost an expression of childishness on Jesus' part. In the distance they saw a fig tree with a profusion of leaves. The figs and the leaves usually came on at the same time, and many leaves were a promise of much fruit. But when they came to the tree they found nothing but leaves. At Jesus' word the tree withered. Thus he demonstrated the blighting effect of promises unfulfilled.

Thus people miss the way. Yet, how few today take their promises seriously! The governments of the world have led the way in breaking promises, until today no nation trusts the promises of any other nation. People make contracts promising certain things, and then employ lawyers to get them out of their obligations. People take vows of church membership, and promise to support the church in every way; but everybody knows that half the members of our churches show no intention of fulfilling their obligations. We promise God all sorts of things and then forget, or invent all sorts of excuses for not keeping our promises.

2. *Empty professions.* In the Parable of the Two Sons (Matt. 21: 28-32) Jesus teaches the importance of carrying one's faith into actual living. Neither son is to be commended, but in the end the one who obeys is the better of the two. One's professions are tested by his deeds, and professions without deeds are worthless.

There were many "temple members" in Jesus' day who made loud professions of loyalty to God—but lived contrariwise; and there were some, like the despised Samaritans, who practiced the love of God though they never worshiped in the Temple. Today we have members of churches who profess great faith in Christ but fail to show love in their lives. It is a serious offense, in the eyes of the law, for a private citizen to wear a soldier's uniform. But it is far more serious to profess Christian faith and do the works of the devil.

3. *Betrayal of trust.* Another way in which men miss the way to God is by betraying their stewardship. To illustrate this for the Pharisees, Jesus told the story of a man who planted a vineyard, hedged it about for protection, dug a wine-press so that the grapes might be taken care of on the premises, and built a tower to guard against intruders. Thus equipped, he rented it to tenants. When the fruit was ripe he sent for the rent. They not only refused to pay, but maltreated his messengers.

Jesus was trying to make them see

that God had established the nation and that they, the religious leaders, in refusing to heed God's prophets (and even God's own Son) were behaving exactly as those wicked tenants. They were betraying a trust, renouncing a just obligation.

There are plenty of "wicked tenants" in the world today. God gives us opportunity to know him and then puts in our trust every possible blessing—health, time, education, facilities for travel, music, worship. But what return do most of us make to God? How many of us give even one-tenth of our total income to God, who gives the power to earn it all? How many give even one-seventh of our time to God? How many of us say, "Sunday is the only day I have for recreation," forgetting that God has given us all that we have and that we could not live another day except by his grace. We use every modern advantage for ourselves, but how many of us use our advantages for God? The rapid means for transportation might be highways for the message of Christ; but we use them mostly for selfish pleasure and for making money. Is not that a betrayal of trust?

4. *Making light of God's invitation.* Another way of rejecting Christ is to treat Christianity as a thing we can take or leave, as we please. Read the story of the marriage feast and note how the invited guests made light of the invitation (Matt. 22: 1-10). Many people today treat the invitation of Jesus with decidedly less respect than they would give to an invitation to a dinner party, or to a football game.

Note also (Matt. 22: 11-14) that one man came along in his ordinary clothes, and refused the robe provided by the host. "My suit is good enough; in fact, I think it is better than the king's robe," he thought. But when the king appeared the man was speechless. He had no excuse. So today there are many who claim to be "just as good" as Christians, but "do not need the church." Their attitude seems to say that Christ is unnecessary and that they do not need to depend on God.

III. The Penalty of Losing the Way

Note how in each case there was disaster. The fig tree withers when deprived of God's favor; so the soul dries up when separated from Christ. The "religious" but disobedient person loses his opportunity of fellowship with God. The disobedient stewards are broken by their own dishonesty. The man who slights Christ's invitation shall never know the joy of living for him. The refusal of his salvation leaves us without excuse in the last day. The only way to God is Christ. *Be sure you do not miss the way!*

VIEWPOINT OF YOUTH

By Colena M. Anderson

Reading the Lesson

To understand today's lesson the five verses preceding those printed in the text should also be read. They give the setting, and unless we have in mind the group to whom Jesus was speaking and the place, we miss what significance there is for us who live in the present time. Notice that Jesus was in a temple speaking to the chief priests and elders, men recognized as religious leaders. How similar to the situation in which we find ourselves this very hour when we teach this lesson! We are in a church with a group of young people whose presence indicates an interest in things religious. This lesson pertains so closely to all of us that we should not need to try new methods to hold attention through the reading. Any one, teacher or pupil, who feels the personal appeal and challenge should be able to present Matthew 21: 23-43 with such conviction that the hearers catch the aptness of the verses. Personally, as a teacher, I should reserve for myself the privilege of reading this lesson to the class.

Teaching the Lesson

For a better understanding of Matthew 21: 32 read again Luke 3: 1-18. Here we find some of John's teachings to which Jesus refers. Have the class note: (1) repentance unto remission of sins; (2) warning against pride of ancestry and reliance on the faith of forefathers for salvation (vs. 8); (3) sharing of possessions (vs. 11); exhortation not to extort by violence or accuse another falsely; also to be content with wages (vs. 14). Which of these teachings of John did the priests and elders refuse to obey? For publicans who repented, see Luke 19: 1-10.

Now try to visualize the chief priests and the elders crowding around Jesus. To what things were they referring in their question in verse 23? Suggestions from the teacher will help stimulate the minds of the students. What effect do you think the "reasoning among themselves" had on Jesus?

To make certain that the class has missed no point in the parables ask one member to give verses 28 to 30 in his own words and another to give verses 31, 32. Let a third paraphrase 33 to 39, and a fourth give verse 41. Point out the evidence of spontaneous reaction which the words "miserably" and "miserable" (vs. 41) indicate. These are strong words and must have come from strong emotions. Try reading the verse without these words and notice how this omission weakens the effect.

Have verses 20 to 24 of Psalm 118 read in order that the class may better appreciate Jesus' quoting from that portion of the Scriptures. Then to make certain that no one in the class may fail to feel the challenge of the lesson have the whole class repeat Matthew 21: 43 in unison. Sobering words—this prophecy for the priests and elders of two thousand years ago. Are they not also sobering for us?

Topics for Discussion

Repentance. What should repentance have meant for the priests and the elders to whom Jesus was speaking? What does it mean for us? What were the character traits that kept the elders and the priests from repenting? Do these same traits keep us from full repentance? What are the steps in repentance? Which is the most difficult to take?

Individual responsibility. Explain the Parable of the Householder in terms of God, the prophets, mankind, Jesus. Discuss the idea of God presented here. How does it compare with your idea of God?

The perils of rejecting Christ. Which verses describe these perils? How is Jesus rejected today by individuals? By nations? By each one of us? For this last question we shall need a time of silent thinking. We should not expect verbal answers, for this is a very personal question. We dare not let this period pass, however, without giving the students an opportunity to come face to face with their own peril of rejecting Christ and again urging those who have not yet made a decision to consider seriously taking this step.

Project

Religious experiences live through sharing them with others. Sometimes it is difficult to do this in ordinary conversation. Have you ever encouraged your students to try to crystallize these experiences in verse? One of my own recent religious experiences I have tried to express in

My Cornerstone

Life became tangled. Blotted from sight
Landmarks familiar for travel by night.

Inside my heart all my singing joy died.
Filled with despair, I bitterly cried:

"What is life's meaning when warfare is rife?
Where is the road in a world torn with fright,

Plunged in deep darkness, groping for light,
Stumbling on helpless, weakened by strife?"

suddenly heard in my spirit a voice: Let not your heart be sore troubled. Rejoice!

here still is a road in a world torn with strife.
am the way, the truth, and the life."

WHAT DO YOU THINK?

1. In what different ways do men reject Christ today?
2. Is the failure to make a public nfession of Christ in effect a rejection Christ?
3. Is procrastination, going on "in the ual way," in effect a rejection of rist?
4. Make a list of some of the penalties ffered by those who reject Christ. hat is the supreme penalty?
5. Do you see today any evidences of e hypocritical attitude that the Phariees displayed?
6. What is meant by the once-common pression, "lip-service"? Is there too uch lip-service of Christ today?
7. If the vilest and most abandoned ners of Jesus' day were able, by pentance, to be saved, is there anyone o cannot, by a like repentance, be ved?
8. In what sense is Christ a rejected ilding-stone? In what sense has he en made the head of the corner?
9. In what ways are nations, as well individuals, judged by their attitude ward Christ?

LESSON ILLUSTRATED

It is said that Richard Baxter saved a thousand pounds which he pursed to devote to the work of God; but fore the time came as he had pursed, the thousand pounds were lost in e investment in which he had placed em, and too late his eyes were opened his mistake, and he ever afterwards plored that he had not availed himself the open doors of usefulness as they me to him day by day.—*Anon.*

If God has a post-mortem gospel to each, he will see to that. It is my ty to preach the one he has given, hold forth its precious promises and clare its warnings and commands. hrist came *into the world* to save ners." This world, then, is the place sinners to be saved. It would have en unnecessary for Christ to come into e world to save them, if they could die their sins, leave the world, and go to rist to be saved.—*Anon.*

It is no time to prepare for battle en the enemy is in the camp; no time make ready to meet a foe when he has oken open your door. There is such a ng as putting off preparation until it is too late. A man may neglect the care of his health until it is too late. A student may suffer the proper time to prepare for a profession to glide away until it is too late. A farmer may neglect to plow and sow until it is too late. A man on a rapid stream near a cataract may neglect to make efforts to reach the shore until it is too late. And so in religion. It is easy to put it off from childhood to youth, from youth to manhood, from manhood to old age, until it shall be too late. Beyond that interview with God, there is no preparation. Your eternity is not to be made up of a series of successive probations, where, though you fail in one, you may avail yourself of another.—*Barnes.*

HELPS FOR THE SUPERINTENDENT

By L. Earl Jackson

The School at Worship

Theme. "Christian Race Relations."

Prelude. "Steal Away," played by violin or flute, with piano accompaniment.

Call to Worship. Matt. 11: 28-30.

Hymn. "In Christ There Is No East or West." If possible, display a copy of Copping's popular picture, "The Hope of the World," at the front of the room.

Invocation.

Announcements.

Scripture. Luke 10: 25-37. A skilled reader, using the American Translation, can arouse fresh interest in this familiar passage.

Hymn. "Lord, I Want to Be a Christian." This may be sung by a quartette or small choir. Two stanzas will be sufficient. Other spirituals may be substituted, such as "Jacob's Ladder."

Discussion. On this Sunday preceding the anniversary of Lincoln's birth, we would recall his deep concern for the people of an enslaved race and search our hearts to discover whether or not we share his broad humanity.

The racial problem is an ancient one. Even the greatest of the Hebrew prophets and the authors of Ruth and Jonah found it most difficult to turn the Hebrews from their narrow nationalism and convince them that God cared as much for the people of Egypt, Babylon, Assyria and Persia as for them. In Jesus' time the Jews despised the Samaritans even more than the Gentiles. Peter and Paul had to struggle to persuade the early church at Jerusalem that Gentiles could become Christians without first accepting the Jewish religion.

But when Jesus taught that God was the Father of men, when he befriended Samaritans, Syrophœnicians and Gentiles, when he told the Parable of the Good Samaritan, he condemned racial prejudice. "One is your Father, and all ye are brethren."

Americans prone to condemn anti-Jewish persecution and the Hindu caste system should regard the beam in their own eye. Our treatment as a nation of the Negro, despite some advance, places a dark blot upon our Christianity. Everyone who would share the spirit of Jesus will strive not only to treat with kindness those of other races but also will make aggressive efforts to befriend them, protect their rights, provide them employment, aid in their religious and cultural projects, promote their economic independence, and increase his contacts with them by welcoming them into his church and home. He will magnify their great contributions to the common life and minimize their faults, as he trusts they will do for him.

No race can long exploit or submerge another in a world that God rules. Common sense joins with humanitarianism in counseling the speedy equalization of status and opportunity for all races. The Oxford World Conference declared, "Against racial pride or race antagonism the church must set itself implacably as rebellion against God." To refuse to do so is to reject Jesus, in whom alone lies the hope of the world.

Prayer. Reading of the first two stanzas of "Eternal God, Whose Power Upholds," with Amen.

Helpful Hints

The superintendent using these worship services is by now aware of the value of religious pictures, choral responses and well-prepared Scripture readings. The effort required to plan such worship enrichment features is certain to prove worth while. However, one can discern readily the importance of planning the month's services immediately upon receiving the Leader in order that participants may have time for preparation, and needed materials may be collected.

Many churches use a good hymnal in the church services but an inferior one in Sunday school, assuming that small size and lilting tunes can atone for their neglect to teach young people the great and enduring Christian hymns. Songs sung chiefly for the swing of the tune usually defeat the spirit of worship.

The thrilling response of young folk at assemblies to the best hymns proves their desire for these hymns if given an opportunity to know them. If they learn to love the richest hymns in youth, they will be spiritually at home in the church's worship for a lifetime. Moral: Use a carefully selected youth hymnal, or the church hymnal.

LESSON 3—FEBRUARY 18

Playing Fair with God and Man

Matthew 22: 15 to 23: 39

15 Then went the Pharisees, and took counsel how they might entangle him in his talk.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is is lawful to give tribute unto Caesar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute money. And they brought unto him a penny.

20 And he saith unto them, Whose is this image and superscription?

21 They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

22 When they had heard these words, they marvelled, and left him, and went their way.

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

KEY VERSE: *Thou shalt love thy neighbor as thyself.—Matthew 22: 39*

TO BE READ EACH DAY

Feb. 12. M. A Good Citizen. Matthew 22: 15-22.
Feb. 13. T. A Good Neighbor. Matthew 22: 34-40.
Feb. 14. W. A Beneficent God. Deuteronomy 8: 11-18.
Feb. 15. T. Mutual Helpfulness. Romans 12: 10-21.
Feb. 16. F. A True Neighbor. James 2: 1-8.
Feb. 17. S. Heavenly Citizenship. Philippians 3: 17-21.
Feb. 18. S. Love Fulfills the Law. Romans 13: 8-14.

SCRIPTURE SAYS—

By J. W. Bailey

The lesson material for today gives a record of the controversy which occurred between Jesus and his critics on the Tuesday of the last week of his life. Matthew 22: 15, Mark 12: 13, and Luke 20: 20 indicate that the Pharisees and those associated with them were seeking to entrap Jesus. The word Matthew uses here means they wanted to *snare* him. Mark's work suggests the idea of capturing a wild animal; they wanted to hunt him down. Luke says they wanted to take him in order that they might turn him over to the government authorities. They had asked him to state the authority upon which he based his bold confronting of them and his stern rebuke of them. He had declined to do so. They were determined to handle him in such a way that he would be discredited with the public.

Pharisees and Herodians. The first attempt was made by the Pharisees. Mark 12: 16 and Matthew 26: 16 associate with them some of the Herodians. Mark 3: 6 indicates another occasion upon which the Herodians were associated with the Pharisees in a plot to kill Jesus. The leaven of the Pharisees and the leaven of Herod are mentioned together in Mark 8: 15.

There was a natural antagonism between the Herodians and the Pharisees. The Herodians were a political group who favored the reigning house of the Herods. Possibly they were sincere in their preference for the house of Herod (related by blood to the Jewish race) over the Romans, who represented the imperial authority. Possibly also the idea of political preferment was in their minds. The Pharisees, on the other hand, were a group who believed in theocratic government; that is, they wanted the religious leadership of the nation to have political power under God whom they recognized as having sole right to sovereign control. Their common antagonism to Jesus brought Herodians and Pharisees together.

The question of tribute to Caesar was intended to put Jesus "in a box." If he said tribute should not be paid, charges could be laid against him as guilty of rebellion or treason against Rome. If he said that the tribute should be paid, he would lose the support of the public. The answer which Jesus gave avoided the trap laid for him. The Pharisees retired baffled and silent.

The Sadducees. These men came forward with the next question. In the main, they represented the high priestly family and had the highest official rank of all the Jewish parties. Whereas the Pharisees concerned themselves with private interpretations of the law, the Sadducees concerned themselves with the public religious ceremonials and with whatever political influence the Jewish leadership possessed. The statement of our Gospels that they did not believe in the resurrection appears also in Acts 23: 8. The episode which is reported in Acts 23: 1-10 likewise shows that there was a natural antagonism between the Pharisees and the Sadducees, but they were brought together by their determination to put Jesus out of the way.

The spirit of these Sadducees is seen in John 11: 47-50. They were determined that they would not permit riots to arise which might endanger their official prestige with the Roman authorities. The Sadducees are first mentioned in the gospel story in connection with the work of John the Baptist (Matt. 3: 7). Warning against the Sadducees was given by Jesus during the latter part of his ministry in Galilee (Matt. 16: 6-12). They next appear in the story in connection with the lesson material of today. From Acts 4: 1-4 and 5: 17, 18 it is clear that they had the most prominent place in the opposition to the earliest preaching of Christianity in the city of Jerusalem. Their concern was a political one. As long as Jesus was regarded by them as a teacher without political significance, they were unconcerned. But as soon as he entered the area where he menaced their position, they were emphatically against him.

The multitude who heard Jesus' reply to the Sadducees were greatly astonished (Matt. 22: 33). Luke 20: 39 says that some of the scribes remarked to Jesus that he had spoken well.

The Scribes and Pharisees. Matthew 2: 34-40 and Mark 12: 28-34 report still nother question that was intended as a ap for Jesus. Mark tells us that one f the scribes who knew that Jesus had nswered well came to ask which was ie first commandment of all. Matthew iggests that the Pharisees were again ivolved in this approach to Jesus.

The relation between the scribes and ie Pharisees was very intimate. Mark : 16 speaks of the scribes "of the harisees." Mark 15: 1 associates "the ders and the scribes." Mark 15: 13 eflects the close relationship between e "chief priests and the scribes." It ppears then, that the scribes were an fluential group in the Jewish leaderiip, and that they were not exclusively filiated with any one party. They were udents of the law. Luke uses the term awyer" in a number of passages, eviently in the same sense as the other ospels employ the word translated cribes." For examples, see Luke 7: 30; .: 53; 14: 3.

The question which was asked, if we e to understand the language in its rictest sense, is not simply *which* of e commandments is the greatest, but *what sort* is the greatest or first comandment of all. The question would ally be, What is the nature of that mmandment in which the law has its ghest expression? There is a suggesn not only of identification, but also quality or kind of law as well.

If one considers Luke 10: 25-28 and so Mark 12: 32, 33, one perceives that e answer of Jesus was not wholly new. oth passages make it clear that the ribe mentioned held the same view.

The word of Mark in 12: 34 is found so in Luke 20: 40. They had sought entrap Jesus with their questions, but had baffled them and put them to nfusion. They were afraid to carry e matter any further. They retired in nfusion and defeat.

LESSON APPLIED

By Howard K. Williams

Introduction. The thought of last eek's lesson centered on Jesus as the ay to God. This lesson shows how the aders of Jesus' day persisted in missing e way. *Your purpose* should be to esent the lesson so forcefully that the embers of your class may see the miskes of that day and resolve to avoid em.

Your Scripture background will be und in Matthew 22: 15 to 23: 39. Read ese chapters carefully and make an tline of them. Jot down the points at impress you. Think of illustrations make these points clear and impresve.

The Lesson Setting

A few years ago I visited the University in Cairo, Egypt. Instead of meeting in classrooms, as in our universities, the students gathered in cloisters opening toward an inner court. Here they would listen to their teachers, asking and answering questions. The Temple in Jerusalem had such open porches, or cloisters, around the outer court—the Court of the Gentiles. Here Jesus was conversing with those about him.

Meanwhile, the Jewish leaders of various sects were plotting together to trap Jesus into making an incriminating statement. Though each sect hated and despised the others, they agreed in this, that they wanted to get rid of Jesus. In this lesson it will be convenient to consider, in order, the question of each sect, together with the way in which Jesus responded to them.

I. The Herodians (22: 15-22)

1. The Herodians were Jews who for selfish reasons aligned themselves with Rome, and especially with Herod, who represented Rome in Palestine. Look up further information about the Herodians in your Bible dictionary.

2. *The Question of the Worldly Minded.* They asked Jesus a political question. With smooth but insincere flattery—which was, however, the strictest truth—they spoke of his courage and divinely inspired teaching. Then comes the question, "Is it lawful to give tribute unto Caesar, or not?"

If Jesus had said "Yes" the Pharisees, and the Jews in general, would have accused him of approving the Roman oppression of the Jews. If he said "No" they could bring him before the authorities as a traitor to Rome. Pretty smart they were; but Jesus was smarter!

3. *The Answer.* "Have you a coin?" They brought out a denarius, on which was a likeness of Caesar and an inscription referring to him. Holding it up, he asked, "Whose image and inscription?" "Caesar's," they answered. "Very well. You are using the coin and are living under the protection of Rome; pay your taxes to the government. Also, you are made in God's image; pay your just tribute to God, the two need not clash."

4. *The Application.* Today certain Christian sects forbid their members to vote or take any part in government affairs. Is that right? What would happen to the nation if all Christians should refuse to vote or to run for office? Jesus gives us the answer; we should support the government, being good citizens of both earth and heaven. We shall be better citizens of our nation if we are good citizens of the kingdom of God.

II. The Sadducees (22: 23-33)

1. It is difficult to describe briefly the Sadducees, but in the main they might be called the liberalists of Jesus' day. Among their outstanding theological views was denial of any possibility of resurrection. Hence their question was a natural one.

2. *The Question of the Rationalist.* They present a ridiculous case of seven brothers. The oldest marries, but dies after a time. The next marries his deceased brother's wife, and soon *he* dies. This process goes on until each of the seven brothers has been the husband of the same woman! After that the woman dies. The Sadducees ask, "In the resurrection (if there be a resurrection) whose wife is she?"

3. *Jesus' answer* is twofold. First, as to the existence in the future life, he implies that love will be purer and infinitely higher there than here. Our present system (under which marriage may not be based on love at all) will be done away. Second, as to the resurrection, knowing the Sadducees ridiculed the idea, Jesus asked them, "Have you not read where God says, 'I am the God of Abraham, Isaac, and Jacob'"? (cf. Exod. 3: 6, 16.) The question shows the discernment and wisdom of Jesus. Those words of God, to which he refers, emphasize the present tense—"I *am* the God. . . . ." If Abraham were dead, God would not be able to say, "I *am*." He would have said, "I *was* the God of Abraham." The only possible interpretation, then, is that Abraham, Isaac and Jacob live on after death, thus proving the reality of the resurrection.

4. *The Application.* In *A Romance of Two Worlds,* Marie Corelli proposes the theory that every soul has its twin; if it does not find the other here, it will *somewhere* find it, and thus attain complete happiness. Whether or not this is so, Jesus puts the life beyond on a high plane, which only high souls can enjoy. He who grovels in the sensual here, hardly could hope to find enjoyment in heaven—even if he were able to enter. *Are we cultivating a taste for heavenly things?*

III. The Pharisees (22: 34-40)

1. The Pharisees may be described as literalists. There were good men and bad men among them, but for the most part their doctrine stressed the importance of strict obedience to the letter of the law. Hence their question.

2. *The Question of the Formalist.* "Which is the great commandment?" A perennial question for debate in colleges is, "Which is the stronger force in the development of character—heredity or environment?" It is still an open question, though "settled" a million

times. For the Pharisees the perpetually troublesome question was, "Which is the greatest commandment?" They never could settle it.

3. *Jesus' Answer.* Jesus quotes from the Mosaic law, which they knew so well, and names not only the greatest, but also the next in importance. The principle underlying both could be expressed in one word—*love.*

4. *Application.* Skeptics have said that love cannot be commanded, since it strikes like lightning, where it will and without our control. That is not true of the kind of love that Jesus commands. The best definition of his type of love is that mentioned in the angelic choir—"good will toward men." Real love is *good will.* Most so-called love is selfishness in one form or another.

Think what it would mean if every so-called lover really willed good to the object of his love. Would there be any breach-of-promise suits, family quarrels or divorces? Do you really have good will toward God? Do you feel genuine good will toward all men? Such love is at the basis of all law, and one who has that kind of love will obey all the laws of God and man. To love truly makes moral law unnecessary. Real love is an inner law that urges one to be true and righteous.

IV. Jesus' Observations (22: 41 to 23: 39)

1. *His Question* (22: 41-46). Jesus now puts to the religious leaders the vital question, not about this or that, but about their belief in him. This is the main question of life—our relationship to Jesus. The answer reveals one's character and destiny.

2. *A Christian's Citizenship* (23: 1-12). The citizens of God's kingdom, Jesus says, are not selfish and jealous of each other. They are concerned not with making others obey the law, but primarily with keeping their own lives acceptable to God. They seek not fame, but only to be helpful.

3. *A Series of Woes* (23: 13-36). Underline the word "woe" throughout the chapter, and note why the woe is pronounced in each case. Do they apply today?

4. *A love that includes even the wayward* (23: 37). Picture Jesus weeping over Jerusalem because of their sins, when all the while he is eager to receive them to himself with an infinite, forgiving love. Compare this with the story of the Prodigal Son.

A Southern preacher tells the story of a woman who loved her husband with a real love. In spite of all she could do, he sinned in almost every way, and finally left her. Yet her love went out after him in constant longing and concern. One day, as she walked along the street, she saw him lying drunk in the gutter, with blood on his face. She took her handkerchief and tenderly wiped the blood away. Then, knowing argument would accomplish nothing, she merely left the handkerchief in his hand. When the man awoke from his stupor, he saw the handkerchief, recognized it by its embroidered initial, and his heart felt again the appeal of his wife's love.

Jesus loves us, and keeps on loving us, even though, like ancient Jerusalem, we turn our backs upon him and continue in our selfish ways.

Application. Among these different classes of people can we locate ourselves —worldly minded, skeptical, formalistic, or loving? Are we among the opponents of Jesus? Do we heed his invitation to come to him and to live under the law of love toward God and man, thus making ourselves good neighbors and good citizens, both here and in God's kingdom?

VIEWPOINT OF YOUTH

By Colena M. Anderson

Reading the Lesson

Immediately preceding the reading of the Scripture lesson a few members of the class might dramatize the incident hinted at in Matthew 22: 15. Let them show the Pharisees taking counsel how they might ensnare Jesus in his talk, suggesting two or three ways to accomplish their purpose (see Matt. 12: 2 and John 5: 10), and finally settling on the question of tribute to Caesar. If this is carefully prepared it will provide an effective background for the Scripture lesson.

Teaching the Lesson

Verse 16. The Oxford Dictionary defines the word *Herodian* as "a Jewish party mainly political, who were partisans of the Herod dynasty and lax in their Judaism, hence in Middle English it came to be a term of reproach." Another authority labels them "renegade and cynical Jews who profited by serving the Roman overlords." That the word has come to mean today a blustering, pompous person shows us something of the character of these Herodians who went along with the disciples of the Pharisees. How could the Pharisees have allied themselves with such men? What does such a connection reveal concerning their attitude toward Jesus? Do hypocrites ever speak the truth? What does "carest not for any man" tell of their idea of Jesus' courage?

Verse 17. Why did the Pharisees select the question of tribute to Caesar? Even though their disciples took with them those Jews who were also Herodians what must have been their own feelings as good Jews, about having to pay taxes to Rome? Look up in Matthew 21: 23-26 the reasoning used in the dilemma expressed. In what dilemma did the question about the tribute place Jesus? What did they anticipate would happen if he gave a straightforward "Yes"? If he said "No"?

Verse 18. Note that Jesus "perceived their wickedness." The ability to detect wickedness, to see the evil motives of others, is a valuable help. How can one develop it? While cultivating that skill one must also guard against hasty judgments based upon insufficient evidence or upon prejudice. Also, a person may get to the point where he sees only the faults of others and takes no account of their good points or intentions.

Verses 19, 20. Visualize Jesus calmly asking for the tribute money and the "hypocrites" hesitating to bring it forth. A denarius bore the image of a Roman emperor. What should a Jew's attitude toward any image be? (See Exod. 20: 4-6.) The very fact that they had these coins in their possession and evidently had been using them in their business transactions indicates that they formally recognized the sovereignty of the foreign government. Why did Jesus call them hypocrites?

Verse 21. Was Jesus' answer merely a clever way of getting out of a difficult situation? Why should the Jews render tribute to Caesar? Remember what Rome had done for the country. Law and order had been established and was vigorously maintained. Roads had been built, connecting all the important cities of the empire and providing the speediest transportation that the Jews had ever had. An elaborate system of commerce and trade had come into existence, and this proved to be immensely profitable for many Jewish merchants. They had access to markets that never before had been open to them. All through the history of Palestine the Jews had been subject to attack from neighboring enemies. A reading of the Old Testament indicates how constantly the people were at war and how often they fell under the domination of the strongest powers. Recall the humiliating alliances forced upon them by Syria, Assyria and Babylon, the heavy taxes, the final devastation of both the northern and the southern kingdoms and the captivity of the inhabitants. Under the protection of the Roman eagle the Jews need have no further fears of outside attack; they were free to devote their time and abilities to internal developments. While some of the rulers of Rome were unscrupulous and selfish and cruel, yet there lived then, as in the present, officials who had the welfare of the people at heart and really desired to help them

in every legitimate or permissible way. The business men realized that prosperity depended upon settled conditions and the development of natural resources and trade relations that were mutually beneficial. Since the military leaders needed soldiers in areas they were trying to conquer they desired to maintain only the minimum number of men in countries already subdued. To keep the peace there had to be a large measure of justice and consideration of the interests of the people.

Verse 22. One translation gives "amazed" instead of "marveled." What caused these men to be amazed?

Verses 34, 35. Consider the finer points in this new effort to ensnare Jesus. Why should a lawyer be selected to formulate this next question? Remember that these lawyers occupied a different position from that of the lawyers of our day. They were trained to know and to interpret the religious laws of the Jews; they had little to do with civil matters, which were cared for by the Roman system of administrating justice. One has only to read the books of Exodus, Numbers and Deuteronomy to realize how many laws the Jews had even in the early part of their history. Moses and later leaders formulated for them not only laws concerning morals but also regulations about ceremonies, offerings, feasts, and all their religious observances, also such social matters as marriage. Remembering that many people had only a meager education and others could hardly be classed as literate, from our point of view, we can understand how helpless the average person would be when confronted with problems of knowing the law and then interpreting it correctly. Their position corresponds rather closely to that of the average citizen today. Another point is worth noting. Present-day lawyers possess records of notable decisions by judges and courts, but the Jewish lawyers were forbidden to write down the decisions of their time; instead, they had to memorize such things, which in turn resided only in the minds of the older men. Thus the profession created something of a monopoly for itself. In general the lawyers were among the best-educated men of the time.

Verse 36. In the laws of the scribes there were over six hundred "Thou shalt not's," and many discussions took place as to which one of them was of supreme importance. What kind of problem did this question about the greatest commandment make for Jesus?

Verse 37. Ask one of the pupils to read aloud Deuteronomy 10: 12, 13 and 11: 13-15. Note that Jesus added a new phrase, "with all thy mind." See also Mark 12: 30; then compare this statement with Matthew 22: 37. What difference do you find in these two?

Verse 39. See Leviticus 19: 18. What significance does "like unto it" give to this commandment?

Discussion Topics

1. *With all thy mind.* What is the relation between religion and knowledge? Name some of the doors of Christian service that are closed to a person who is ignorant, considering the distinction between a general lack of learning and an ignorance in spiritual matters.

2. *The things that are Caesar's.* A free translation of verse 21 would be, "Give to the government those things that belong to the government, and to God those things that belong to God." What do you individually owe to our government? What do you owe to God? How can you discharge both kinds of obligations adequately?

3. *Playing fair with God and man.* Ask for specific instances to show what this means for individuals of the class. Can one be unfair to God and fair to man? Can one be fair to God and unfair to man? Consider James 1: 27; 1 John 3: 17; 4: 20, 21.

HELPS FOR THE SUPERINTENDENT

By L. Earl Jackson

The School at Worship

Theme. "The Christian's Patriotism."

Prelude. Pianist playing one stanza and Amen of "O Beautiful for Spacious Skies."

Hymn. "O Beautiful for Spacious Skies." The leader in announcing the hymn may recall its origin. Katharine Lee Bates, former Professor of English at Wellesley College, having witnessed the splendors of the Chicago World's Fair in 1893 and the glory of Pike's Peak, wrote these lines in Colorado Springs. It is doubtless America's favorite patriotic hymn. (Sing one stanza.)

American Flag Salute. "I pledge allegiance to the flag of the United States of America, and to the republic for which it stands, one nation indivisible, with liberty and justice for all." (If the salute is not familiar, write it legibly on a chart or blackboard before the session begins.)

Second Stanza of Hymn.

Christian Flag Salute. "I pledge allegiance to the Christian flag, and to the Savior for whose Kingdom it stands, one brotherhood, uniting all mankind in service and love."

Fourth Stanza of Hymn, and Amen.

Announcements.

Discussion. Sometimes it is difficult to pledge allegiance at the same time to the American and the Christian flags, much as we wish to remain loyal to both.

Today, when Christians seek to make Jesus Lord of the whole of life and King of kings, their aims come into frequent conflict with the often selfish aims of secular governments.

But we who believe that Jesus has the final word on God and life know that loyalty to him is the highest loyalty to our country and to the world. There come times when one may need in the name of a truer patriotism to defy some short-sighted demand of his nation. The early Christians did so for generations until their faith was recognized as the one hope of a decadent empire.

The only secure world is a brotherly world, where Jew and Gentile, Protestant and Catholic, Oriental and Occidental, treat each other as brothers. If God cannot teach us through Christ that God is love, we may have to learn through catastrophe. But by following Jesus earnestly and persuading other individuals and nations to do so, we yet may build heaven on earth and make our two flag salutes one.

Hymn. "At Length There Dawns the Glorious Day." If time permits, read the hymn through first to catch its full meaning.

Prayer. May we learn to be more brotherly through a deepening sense of God's fatherhood and of our common humanity.

Helpful Hints

The observance of Lent in many Christian circles creates a community interest in the deepening of the spiritual life, in evangelism and in assuming more Christian responsibility. While we may not be concerned with some of the customs of Lent, we would do well to encourage during these weeks more earnest personal meditation, prayer and evangelistic effort, class sessions and worship programs in the departments for young children dealing with public decision for Christ and the meaning of church membership; and evangelistic visitation by lay Christians among young folk and adults who need the dynamic of a confessed faith.

I know you are busy. You should be. A superintendent who does his job well is busy not only with administrative tasks but with surveys of work done in the past and planning for the work of the future. He will be most successful, however, only when he is interested in individuals and takes time to appreciate and encourage them. Never become so preoccupied with your many important jobs that the tiniest beginner might surmise that you are not deeply interested in him. We all fail at times, but let's keep trying.

LESSON 4—FEBRUARY 25

Faithfulness in Stewardship

Matthew 24, 25

14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made them other five talents.

17 And likewise he that had received two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

KEY VERSE: *Well done, good and faithful servant.—Matthew 25: 21*

TO BE READ EACH DAY

Feb. 19. M. Stewardship Approved. Matthew 25: 14-23.
Feb. 20. T. Stewardship Rejected. Matthew 25: 24-30.
Feb. 21. W. Stewardship of Life. 1 Corinthians 6: 12-20.
Feb. 22. T. Stewardship of Prayer. 1 Samuel 12: 19-25.
Feb. 23. F. Stewardship of Service. John 21: 15-23.
Feb. 24. S. Stewardship of Possessions. Malachi 3: 7-12.
Feb. 25. S. Stewards of Citizenship. Romans 13: 1-10.

SCRIPTURE SAYS—

By J. W. Bailey

To appreciate fully the Scripture material in our lesson for today we must keep in mind something of the background. Matthew 24 contains Jesus' discourse concerning the future. Examination of the first verse of Matthew 24, the first verse of Mark 13, and the first verse of Luke 21 will give a general view of the background against which Jesus' address was delivered. The lesson for today does not have to do with that matter, but the latter part of Matthew 24, of Mark 13, and of Luke 21 lead to the emphasis which is before us. The necessity for watchfulness and preparedness is emphasized throughout.

Matthew 24: 45-51, with which should be associated Luke 12: 41-46, moves from the emphasis on *watchfulness* to an emphasis on *faithfulness in responsibility* as the preparation for the day when the lord of the servant would return from a visit abroad. The servant is expected to be found faithfully discharging the duties which were assigned him. If the servant, however, begins to neglect his duty and to waste his hours in idleness or debauchery, he not only shall be deprived of his position, but shall suffer being cast out as well. But if he is found faithfully discharging the responsibility committed to him, he will be rewarded by being placed over all that his lord possesses. The emphasis, then, is upon the reward for the faithful discharge of responsibility. The application is clearly made to the disciples of the Lord Jesus Christ.

Matthew 25: 1-13 contains a parable peculiar to the gospel of Matthew, the Parable of the Ten Virgins. This parable also emphasizes the necessity for watchfulness and for preparedness for the day of the Lord's coming. It closes with the admonition: "Watch therefore, for ye know neither the day nor the hour."

In Matthew 25: 14-30 we have the third of the parables which Matthew gives in his report of the message of Jesus. A companion parable is found in Luke 19: 11-28.

Matthew connects this parable with what precedes by the simple word "for." This means that the parable is intended as a further setting forth of the ideas expressed in the preceding paragraphs. Luke introduces the companion parable with the statement that Jesus spoke the parable "because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear." It becomes clear then that the parable is addressed to the disciples of Jesus, and is intended to impress the necessity of faithful discharge of duty by those who have been called to the service of the Master.

The parable, as given in Matthew, emphasizes the reward which is given for *fidelity*. It may be observed that with the exception of one steward, those to whom talents were committed brought an increase of one hundred per cent of that which they had received. The trust varied with the recognized ability of the steward to whom the trust was committed. Each of the servants was rewarded for his fidelity to duty in accordance with his ability.

The parable given in Luke indicates that the same amount was entrusted to each of ten servants. They had secured increase according to ability and are rewarded upon the same basis. The reward which each is given is in the nature of larger responsibility. The servant is not relieved of his responsibility, but his responsibility is increased in accordance with his ability, already proved, to assume and discharge it. In the one case fidelity, according to ability, is rewarded. In the other case the reward is according to ability.

It is to be observed that both parables agree in taking the talent (or pound) which had not been used from the one who had received it. This talent (or pound) Matthew and Luke further agree, is to be given to the one who has made best use of his previous opportunity. Both Matthew 13: 12 and Luke 8: 18 indicate the same basic principle as operative in this part of the transaction. We find the same statement also in Mark 4: 25 in another connection.

The Marcan passage helps in the understanding of the point under consideration in these two parables. Mark indicates that the principle is a self-executing one. He who attentively and earnestly hears the truth that is presented to him not only receives the truth heard, but increases his power of hearing. He who hears the truth that is spoken with indifference, not only fails to profit by it, but also loses his power to hear. He who has a responsibility and fails completely to discharge it, or as in the case of the man with the one talent (or pound), is inactive and makes no use of it at all, not only loses that which was entrusted to him, but also is refused further trusts.

Jesus sets forth his thought in these two parables in such a way that the solemn necessity of a faithful discharge of one's responsibility is enforced. It is further clear that he intends to teach that the rewards for faithful discharge of duty will be commensurate with the ability of the faithful servant to assume and discharge new and larger responsibility. The reward of doing one's duty is not that he is relieved of all further duty; his reward is that he is given larger responsibility and heavier duty. The reward of living is opportunity for larger and richer living. As for the one who makes no use of opportunity, he loses it and from him richer responsibility is taken away.

LESSON APPLIED

By Howard K. Williams

Are you keeping in mind the King as you study these lessons? Jesus was born a King. He was proved a King by his power over temptation, by his authoritative teachings, and by his miracles. He was so acknowledged by Peter in his confession, "Thou art the Christ!" In his triumphal entry into Jerusalem, he presented himself to the people as their King. In this lesson events are moving rapidly toward a consummation, and Jesus enters more fully upon his teaching concerning man's relationship to himself as King.

Three things we need: life, instruction and guidance. These things Jesus gives. He declares: "I am the way, the truth, and the life." He soon would be leaving his disciples. They would see him in his earthly form no more, and he must prepare them for the work they must do in establishing his kingdom.

Jesus foresaw that false prophets, alas, would come to deceive; and that men would prefer darkness to light. So he pleads with his disciples to watch and be ready, that when he comes in judgment they may be found faithful stewards.

A careful study of the passage of Scripture assigned will yield a rich reward. Many difficult and speculative questions may be asked concerning the twenty-fourth chapter of Matthew, but the lesson should be presented to the class in a practical way. The needs of your class members should be kept in mind. Your purpose in teaching this lesson is to implant and to increase the true sense of stewardship.

I. The Certainty of the Reckoning (Matthew, chapter 24)

1. *The prophecy.* In this chapter two events are clearly foretold: the destruction of Jerusalem, and the final coming of Jesus as King. As the disciples sat with their Lord upon the Mount of Olives and looked at the shining walls of the Temple, the pride of Israel, Jesus' prediction of its destruction must have seemed to them unlikely of fulfilment; but within the lifetime of some who heard his words the Temple was destroyed (A. D. 70) and Titus carried away to Rome its many sacred treasures.

Two rabbis, so a story goes, were crossing Zion's hill. Each looked upon its desolation, but one of them wept and the other laughed. "How can I help but weep when I see the desolation fulfilled?" the first of them remarked. "But for the same reason I rejoice," the other replied. "This desolation proves that the prophecy of final victory, when the Lord comes in glory, is yet to be fulfilled."

So, though people then derided Jesus' prophecy of the destruction of Jerusalem, but lived to see it come true, likewise today people speak lightly of Jesus' warning of a judgment to come, but shall yet discover the truth of his words and behold his final triumph.

2. *Words of warning.* In so brief a treatment of this lesson a really adequate explanation is impossible. The important thing for us is to note the practical application of this chapter to our own lives. Note its three outstanding admonitions.

"*Take heed that no man deceive you.*" We have these deceivers indeed! The leaders of questionable character, and the numerous cults and isms they have founded! Many, sad to say, have been led astray by them. Some of these men make a great show of interpreting the Bible. They are ready to tell you exactly what every passage means. They see in current events the fulfilment of Scripture statements. They reckon the time and announce when Jesus will return. In the year 1850 a large crowd of people dressed themselves in ascension robes and gathered on the banks of the Schuylkill River in Philadelphia. They were prepared to ascend into heaven, for on that day, so they had been told, Christ would come. Only a few years ago a man and his wife deserted their two children in order that they might attend a meeting at which it was expected that the Lord would come to take up his own. An inquiring friend asked, "What about the children?" Such actions are ridiculous. They do not take into account the teachings of Jesus. His coming shall be as the lightning (vs. 27) and "Ye know not what hour your Lord doth come" (vs. 42).

"*Watch!*" Since we do not know *when*, we must watch *always*. Wesley said: "If we are always ready, we shall be ready when he comes."

What does it mean to watch? Which is the better workman: the employee who keeps his eye on the door to see when his boss comes in, or the employee who keeps his eye on his work to see that he does it well? Which is better: to be idly watching for Christ, or industriously working for Christ?

"*Endure!*" Which runner shall win the race? He who starts well? He who finishes well? The start with Christ is important, but that start loses its value if we do not continue with Christ. "Let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6: 9).

Here then is the basic fact: "We shall all stand before the judgment seat of Christ" (Rom. 14: 10).

II. The Basis of the Reckoning (Matthew, chapter 25)

In this chapter we have three scenes that show Jesus' teaching respecting what is required of one who would stand the test in the hour of judgment.

1. *The Ten Virgins.* At the outset these ten young women looked the same. They had the same desire, carried the same kind of lamps. They all slept; they all responded to the call, and rose and trimmed their lamps. No one looking on could see a difference between them. It is so when people confess Christ and enter the church. They look the same. They come to church; they may take part in the meetings. Nobody can tell who of them will last and who will not.

Time tells! Some have not enough oil to keep their lamps burning. Some try to borrow religion, but borrowed religion is no religion at all. The five wise virgins, even though they wished to do so, could not lend the foolish ones any of their oil. The oil of endurance comes only from one source—God.

"He that shall endure unto the end, the same shall be saved"—and only such. To stop before we arrive means that we shall never arrive. To almost get a job is to fail to land one. To almost know one's lesson, is to fail. To jump almost across a chasm is to fall in. Is your

Christian life all in the past? Are you holding out to the end? No one can stand the test of the judgment unless he keeps up-to-date in his account with God.

2. *The three stewards.* We are not all born with equal talents. Some have five talents, some two, some one. Sometimes it seems to us that some people have about everything—personality, money, ability—whereas we have nothing. But everybody has something. Take a good look at yourself and see what God has given you.

A sorority had one member who possessed no unusual talents. She was not gifted in music, elocution or art. Yet when she said one day, "This is my last meeting with the club, for we are moving to a distant town," her companions were in dismay. "Why, we can't do without you!" This girl had a talent for doing the little inconspicuous things; furthermore, she could always be depended upon. That was her talent. Look for yours!

We are not judged for our native endowments; how could we be? It is not our fault if we cannot sing or paint. We are judged for the use we make of whatever talents we have. That is fair. "If I had a million dollars, I would give to this or that," someone says. "Well, how do you use the ten dollars you do have?"

If you will read verses 21 and 23, you will see that the same commendation is given to the man of the five talents and to the man of the two, because each had handled faithfully what he had. Each had doubled the sum entrusted to him. If the one-talent man had doubled his talent, he would have received the same commendation. What could be fairer?

3. *The last day.* Read thoughtfully this majestic and awe-inspiring account. Hear the Lord say: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"I don't do anybody any harm." We all have heard that many times. Perhaps we ourselves have said it. If so, we shall be condemned by it. The one-talent man was condemned, not because he stole the talent or threw it into the river or spent it in riotous living, but because he did not do anything with it. "I don't talk against the church, I just don't go." "I believe in Christ, but I don't make a show of it." Beware, lest the words be your condemnation!

The rich young man was moral, but he turned away from Jesus. He omitted Jesus from his program of life. The man at the wedding feast failed to put on the robe and was cast out. The five foolish virgins merely forgot to bring extra oil with them. The pleaders at the judgment—they had neglected visiting the sick and the needy; that was all.

So, in our churches, the sin of many is that they are doing nothing worth while for Christ; in consequence they are condemned. Their names are not in the Book of Life.

It amounts to this: God entrusts us with something to use for him. If we use it to the best of our ability, we shall have his commendation. If we misuse our trust, or fail to use it, we shall stand condemned. Our personality, position, ability, money, time—all are talents to be used for him. Everyone has some work to do. Can the Lord trust you? Can he depend upon you?

VIEWPOINT OF YOUTH

By Colena M. Anderson

Reading the Lesson

The parable of today's lesson is so familiar to most Sunday school classes that there is danger of its having bred a bit of boredom. Some in the class may be tempted to lean back and yawn and think "I know this with my eyes shut." It is in situations like this that we need to try new devices. Reading from a translation unfamiliar to the class will often catch lagging attention. Professor Goodspeed in his recent translation brings the story close to the present. Try it and see if the interest will not increase.

Then there is the other possibility of doing a little free translating for yourself. Not all passages of Scripture lend themselves to such an adaptation, but this one, it seems to me, suffers no harm by telling it in terms of modern life. For example:

"For it is as when the owner of an industry, going on a world cruise, called his salesmen together and offered unto them certain contracts. And unto one he assigned a territory covering five counties; to another two; to another one.

"Straightway he that was assigned the five counties went out and canvassed every house, and, having finished there, he went out to those counties which had not been assigned to any other and made great sales there too. . . . ."

Someone in the class might like to finish the story or write one of his own, telling the story in terms of artistic ability or sports or church service.

Teaching the Lesson

To succeed in getting the students to do this extra interpreting is the best way to teach the lesson. The ability to translate this parable into many situations is proof that the students understand it. The teaching would, of course, be incomplete if allowed to remain only in the realm of imagination. We need to see the man and his servants, the salesmen and the owner of the industry as real people. So we must look to history and also look about us for:

Illustrations from Real Life

Review the story of Moses to see how true Jesus' parable was in Moses' experience. The five talents that Moses had might be named courage, endurance, perseverance, faith, and a great love for his own kinsmen. In the court of Pharaoh he might easily have renounced all of them, or, fearful of losing them, tied them up in their initial strength and packed them away, grown soft, and at the end heard, "Thou wicked and slothful servant." But he cherished his talents, multiplied his courage and endurance and put his faith to such trials that at the end he was strong enough to behold the land of promise only from afar off and still be able to say, "I will proclaim the name of Jehovah. Ascribe the greatness unto our God. All his ways are justice. . . . Just and right is he" (Deut. 32: 3, 4).

Then there was Francis of Assisi. When we read his last message telling his followers "Conscience is more than authority and the inner Voice more to be trusted than earthly teachers" and see what an influence he had on Galileo, the great scientist, and Luther and Cromwell we witness the doubling of Saint Francis' talent even after his death. His talent was the Consciousness of a Presence, a gift that he invested over and over again until he caught the glow of that Presence and brought it into the hearts of thousands, not only during his own lifetime but through the years since.

With these as examples ask the class to add others in other fields. Let them consider some of the world's five-talent people, outstanding artists, writers, speakers, social workers, missionaries, and see how within a period of five or ten years they have increased their talents. An illustration from within our own denomination has come recently to us here in Redlands. We have had the privilege of having Charles Wells, whose cartoons most of you must have seen in our denominational papers, here for a series of lectures. I heard him a few years ago and thought he was doing a fine piece of work then; now I find he is doing work many times better. He is a young man who has put his talents to work and has made good use of them by directing them into the field for which they are best suited.

For Discussion

Consider the general talents that make for success in any line and then the specific talents needed for success in

rticular lines. For classes where embers have had vocational tests this the time to have the young people eck themselves on the growth they ve made since the tests in those skills d attitudes needed for their vocations. or those who have not had such tests, ke time now to have each one consider s or her special talent and to face nestly the questions, "Within the past ar what have I done with this talent? God saying to me, 'Thou wicked and othful servant,' or 'Well done, thou ood and faithful servant' "?

HELPS FOR THE SUPERINTENDENT

By L. Earl Jackson

e School at Worship

Theme. "Faithful Trustees."

Prelude. Pianist playing two stanzas d Amen of "Have Thine Own Way, ord."

Invocation. Thanksgiving for the ather's myriad gifts, for his confidence us as he entrusts to us time, talent d knowledge. Pray that we may learn creasingly the joy of employing these fts of God in eager ministry to his ildren.

Response. The last stanza of "Have ine Own Way, Lord" and Amen, sung choir or quartette.

Announcements.

Solo. "My Task," by Maude Louise ay.

Scripture. Matthew 25: 14-29, by a od reader, from the American Transion.

Hymn. "We Give Thee But Thine vn."

Discussion. "If the United States were redesign its coinage today," someone s said, "we would find thereon not God We Trust,' but 'The God We ust.' " Certainly many persons stake eir security upon money rather than on God and regard their money and ssessions, their skill and influence as neans to their own profit and pleasure. Jesus, with deep wisdom, taught men t everything belongs to God and that of his children are merely trustees his resources and must use them to ve his purposes. If a person would ve, he must give; if he would save nself, he must lose his life in Kingdom vice. This is true likewise of one's ents, education, personality and oppority.

A person never regrets spending time, ort or money for someone he truly es. My gifts and service to my King an accurate measure of my love l loyalty. "If a man love me," said us, "he will keep my words."

The large amount of money spent by many Christians for luxuries, amusements, clubs, vacations and costly homes and conveniences, in comparison with their expenditures for the church and for Kingdom advancement, indicate a misappropriation of funds. Does God consider you a poor investment, paying no interest and failing to merit his, "Well done, good and fathful servant"?

When the rich young man (exhibit Hofmann's picture, if possible) sought the way to a full life, Jesus challenged him to share with the needy, to feel comradeship with all men, to abandon his superior position and to develop an eager sense of responsibility. The youth instead saved his fortune and lost his life. Regardless of the individual's income, he lives spiritually in the measure that he lives for God and his fellow-men. Our stewardship becomes the measure of our salvation and of our daily joy.

Contrast with the rich young man, David Livingstone, who said, "I will place no value on anything I have or may possess except in relation to the Kingdom of Jesus Christ." Contrast the rich young man with General Booth, who told the secret of his success: "God has had all there was of me. There have been men with greater opportunities for an education than I had, men with greater brains, but from the day I got the poor of London on my mind, and a vision of what Jesus Christ could do with the poor of London, I made up my mind that God should have all of William Booth there was."

Prayer. "Father, forgive us our trespasses, our thoughtlessness in the presence of human need, our indulgence of selfish desires, our errors of judgment in the use of our talents, our indifference to thy calls to service. Grant us grace to be faithful, henceforth, to thy trust in us, and to seek first thy kingdom. Amen."

Hymn. "Take My Life, and Let It Be," with Amen.

HELPFUL HINTS FOR ALL CHURCH SCHOOL LEADERS

The superintendent can greatly assist the pastor with the program of evangelism during these weeks before Easter by his own devoted efforts to win individuals to Christian decision, by stressing when he speaks the importance of Jesus' way of life and of active church membership, by pointing out the value of the pastor's class on the meaning of membership, by listing the names and addresses of all prospective church members on the school records, by arranging a workers' conference for the discussion of personal evangelism through class discussions and teacher contacts, by encouraging the practice of Christian attitudes through service projects, by urging upon young folk and adults the high privilege of individual lay evangelism, by special attention to the welcoming of strangers, the enlistment of new pupils and the follow-up of those who attend irregularly. The superintendent will avoid, of course, oversimplifying the Christian decision, assuming that profession, baptism and a church vote are sufficient; rather, he will indicate the necessity of a decision to dedicate to God the whole of one's life, and the need of continual growth in the way of Jesus, both for professing Christians and for those taking the first step.

Sane guidance for evangelistic effort among juniors is found in an excellent free pamphlet by Nan F. Weeks, *Evangelism and Church Membership Among Juniors.* For leaders of youth there is nothing better than Richard Hoiland's revised and enlarged edition of *The Ministry of Friendly Guidance.* These may be secured from The American Baptist Publication Society.

The seven age-group booklets prepared by the Council on Christian Education of the Northern Baptist Convention, should be in the hands of every alert superintendent and his co-workers. They contain a wealth of up-to-date information regarding materials available for all age groups in the church. The materials listed in the booklets can be secured from the Baptist Board of Education, the Baptist Young People's Union of America, and The American Baptist Publication Society. The booklets may be secured from any of these agencies and from many state convention offices. There is one booklet listing materials for use with nursery and beginner children, one for primary children, one for junior boys and girls, one for junior high boys and girls, one for senior high youth, one for young people, and one for adults.

When you have received your copies, use them in making a thorough study of your program and of possibilities for the future.

■

VOLUNTARY giving necessary for the maintenance of Christian schools, hospitals, and homes has fallen off. The state has taken over some added responsibilities. Tax-supported institutions have seemed to profit by this. What the final results may be so far as the state is concerned is not a matter for our consideration here. One thing is clear. Our institutions must find support from Christian givers if these church institutions which have been such a blessing are to continue efficiently the blessed work they have undertaken.

—ERNEST LYNN WALDORF

PERRY J. STACKHOUSE, D.D.

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The Book Browser

Examines three of the annual volumes on the Sunday school lessons and a ne textbook on Christian education

IF my patient wife, Matilda, could only be persuaded to serve my meals in the library, I might stay behind my pile of books and make more rapid progress with my reading. Better still, if I could resign my job in the workaday world and give all my time to book browsing, I am confident that I could offer better counsel in this serious business of selecting books; besides, with more time spent among the amenities and the cultural values of literature, who knows but what I might eventually become a better life-companion for Matilda!

But Matilda says that I spend too much time with my books, even as it is; and that I need to give some attention to my job, if I want to earn a living. So here I am, left to the necessity of giving to all the accumulated volumes the best notice that my time permits.

■ Each year there appear volumes having to do with the International Sunday School Lessons. They undertake to furnish the teacher with a somewhat larger body of resource material than can be given in the average pocket-size quarterly. They contain the lessons for the entire year and are durably bound; but they cost, as a rule, from two to five times as much as quarterlies for the same period. Being intended for general use, they avoid all matters of special denominational emphasis. Your Browser is old-fashioned enough to believe that this is a serious shortcoming.

We now have the sixty-sixth annual volume of *Peloubet's Select Notes.*[1] This surely is a notable publishing record. The present compiler of the notes is Dr. Wilbur M. Smith, of the faculty of Moody Bible Institute, Chicago, and his work shows wide searching through the available expository and homiletical books. The theological point of view is conservative—considerably more so, it seems to the Browser, than it was ten or fifteen years ago. Little or no adaptation of the lesson material to the needs of children and youth is attempted.

■ *Arnold's Practical Commentary,*[2] we find, has attained its forty-sixth anniversary. It is edited, and in large part written, by Dr. Benjamin L. Olmstead. The material, strongly evangelical, is presented in simple, practical form. The adaptations for the younger departments, while too brief, are rather well done. The page arrangement is old-fashioned, but that serves to make it seem familiar to some of us old-timers. We do wi the type might be a little larger. O eyes are not so good as they were. T smaller size of this annual is matched a correspondingly lower price.

■ We are indebted to Dr. Martha Ta bell for the thirty-fifth annual volume *Tarbell's Teachers' Guide.*[3] This wo has a happy way of keeping abreast the times. The quotations, for the mo part, are from the more modern write and preachers; and there is a commen able effort to apply the lessons to curre issues. The story-illustrations are w selected. There is a helpful adaptati of the lesson for intermediate and seni pupils. It is not contemplated that t material will be used with pupils of a younger age.

■ Of special interest to the Browse and he feels confident it will be to hu dreds of others, is *Christian Religio Education: Principles and Practice,*[4] Dr. Austen Kennedy de Blois, Preside Emeritus of the Eastern Baptist Th logical Seminary, and his associate, D Donald R. Gorham, Director of th seminary's School of Christian Edu tion. Dr. De Blois has never written m helpfully than in this volume, and D Gorham, out of his classroom exp ence, has made practical contributions great value.

This book surveys the entire field Christian education, both historically a in the present day, with a view to prov ing an adequate philosophical and eva gelical basis for the program. It u doubtedly will be used as a text in ma college and seminary classes, and it m be studied with profit by pastors, sup intendents and teachers everywhere.

B. BROWSER

[1] *Peloubet's Select Notes, 1940.* By Will M. Smith. W. A. Wilde Company, 19 418 pages. Price, $2.00.

[2] *Arnold's Practical Commentary, 1940.* Benjamin L. Olmstead. Light and L Press, 1939. 234 pages. Price, $1.00.

[3] *Tarbell's Teachers' Guide, 1940.* Martha Tarbell. Fleming H. Revell Co pany, 1939. 432 pages. Price, $2.00.

[4] *Christian Religious Education: Pr ciples and Practice.* By Austen Kenne de Blois and Donald R. Gorham. Flemi H. Revell Company, 1939. 385 pages. Pri $3.00.

All of the books reviewed on this pa may be purchased from The American B tist Publication Society.